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A PRACTICAL INTRODUCTION
TO
GREEK PROSE COMPOSITION

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BY
O.C.
THOMAS KERCHEVER ARNOLD, M.A.
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REVISED BY
O.C.
EVELYN ABBOTT, M.A., LL.D.

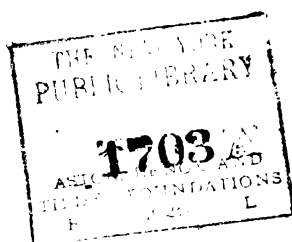
FELLOW AND TUTOR OF BALLIOL COLLEGE, OXFORD

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PREFACE

THOSE who are familiar with Mr. T. Kerchever Arnold's "Introduction to Greek Prose Composition" will find in this revised version of the book much that is familiar and something that is new. I have endeavoured to keep everything that seemed of value, and often I have adhered to the words of the explanations because I wished to preserve, so far as possible, the continuity of the book. But I have added illustrations, altered the order of the sections, and indeed re-arranged the matter of the sections themselves, wherever I thought that, by doing so, I could gain in clearness or simplicity; I have also rewritten, almost entirely, the sentences in the exercises. The precise arrangement which is best for teaching is a difficult question, and I do not suppose that the order in which I have placed the sections will be accepted by every one. But with the help of the vocabulary and the references it is quite possible to do the exercises in a different order from that given, or to omit any which do not appear to be needed. The lists of accents, irregular verbs, &c., which Mr. Arnold prefixed to his book, I have omitted, because all that is required on these matters can be obtained from the Greek Accidence; and I have also omitted the references to

grammars now no longer in general use among scholars, the list of particles, and the questions on syntax at the end of the exercises. The table of idioms is retained, with alterations, and references to it are given in the exercises—though I would strongly recommend the student to learn this table by heart, and so render reference unnecessary. The vocabulary is, I believe, nearly complete,* and the index of matters will serve as an independent table of references, whenever those given in the text are insufficient.

The book is merely an "Introduction." It aims at teaching and illustrating the more elementary constructions of Greek grammar. But any one who works through it will find himself familiar with a great part of the constructions with which he is confronted in his reading, and till the latter part of the course at school this is as much, perhaps, as it is worth while to teach of Greek Composition. The finer applications of the prepositions and the particles, the exact use of the vocabulary, can hardly be gained in any other way than by constant and idiomatic—not merely correct—translation from Greek into English. Yet in the sections on ἔχω and ποιοῦμαι, &c. (§§ 59, 60), I have endeavoured to point out one way, at least, in which the Greek mode of expression differs from the English. To pursue the subject further and examine even the most striking differences in the two vocabularies—*e.g.* the use of abstract words, the advantage and disadvantage of gender in nouns—would have largely increased the size of the book, and carried it beyond the

* Synonymous expressions are not always represented; *e.g.* *to be afraid* is = *to fear*, and therefore not introduced in the vocabulary.

object with which it was originally composed and has now been revised.

It is with some misgiving that I send to the press a revised version of a book so well known and long tried as this. I am conscious that I may have spoiled where I have sought to improve, that in attempting to give what I believe to be the true account of some constructions, I may have used language less precise than that of the old explanations. A well-worn formula has, moreover, many advantages against a new one; we know its limits, we do not demand for it a universal application when we have long learned to take it with due modifications; we often use it as an indicator of knowledge which has gathered round it in our own minds—as the symbol in a *memoria technica*. New explanations, on the other hand, give us trouble; they set us in fresh grooves, where for a time it is not possible to run smoothly, even if we do not get off the road altogether. In regard to any changes I have made of this kind, I can only say that throughout my task I have kept before me a deep sense of the great services which for many years past Mr. Arnold's book has rendered to the student of Greek composition.

EVELYN ABBOTT

BALLIOL COLLEGE
OXFORD

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The figures in the Exercises above the line refer to the Table of Idioms at page 123.

The Article

§ 1. *The Definite and Indefinite Article.*

(1) The English 'definite article,' *the*, is translated into Greek by *ὁ, ἡ, τό* (Primer of Greek Accidence, 34).

*The horse, ὁ ἵππος. the woman, ἡ γυνή. the slave, τὸ ἀνδράποδον.
the men came out from the city, οἱ ἄνδρες ἐξῆλθον ἐκ τῆς πόλεως.*

Obs. i.—The Greeks often use the definite article where we omit it, e. g. *the beauty of virtue, τὸ κάλλος τῆς ἀρετῆς* (§ 5 (2)); *this city, ἡδε ἡ πόλις* (§ 6); and with proper names, *ὁ Σωκράτης, Socrates* (as a famous man, § 4), &c.

Obs. ii.—The article may be separated from the substantive to which it belongs, e. g. instead of *τὸ κάλλος τῆς ἀρετῆς*, we can say, *τὸ τῆς ἀρετῆς κάλλος*. Similarly, *αἱ τῆς πόλεως ὁδοί, the streets of the city*; *αἱ εἰς τὴν πόλιν φέρουσαι ὁδοί, the streets (roads) leading into the city* (§ 9 (2)).

Obs. iii.—The forms *ὁ, ἡ, οἱ, αἱ* are *atona* (Prim. 30).

(2) The English indefinite article, '*a*,' is not expressed in Greek; *a man* is *ἄνθρωπος*, *a horse*, *ἵππος*. But when a particular person or thing is meant, though not named—in other words, wherever we might substitute *a certain* for *a*—the pronoun *τις*, *a certain one* (Prim. 96), should be used.

A certain man, ἄνθρωπός τις; a certain slave came, δοῦλός τις ἦλθεν.

Obs. i.—*τις* is *enclitic* (Prim. 29).

Obs. ii.—With names signifying the nation to which a man belongs, *ἄνθρωπος* is sometimes used, e. g. *ἄνθρωπος Φοίνιξ, a Phœnician*; and in like manner with the names of professions, e. g. *ἄνθρωπος μάντις, a prophet*.

EXERCISE 1.

VOCABULARY.—*beautiful*, καλός. *to bring*, ἄγειν. *camp*, στρατόπεδον. *cow*, βοῦς, ἡ. *to happen to be*, τυγχάνειν ὦν (§ 35 (2)). *to have*, ἔχειν. *at home*, οἶκοι, ἔνδον. *horse*, ἵππος, ὁ. *house*, οἰκία. *in*, εἰς, with acc. (= into), ἐν, with dat. (of rest in a place). *Lydian*, Λυδός. *man*, ἀνὴρ, ἄνθρωπος. *many*, πολὺς, pl. πολλοί, αἱ, á (Prim. 66). *to mount*, ἀναβαίνειν. *to pasture*, νέμεσθαι. *to present oneself, to be present*, παρῆναι. *to ride away*, ἀπελαύνειν. *to send for*, μεταπέμπεσθαι. *servant*, παῖς, ὁ. *village*, κώμη. *who, which*, ὅς, ἡ, ὅ.

Obs. i.—Where in English we use the preposition *with* to denote possession, accompaniment, the Greeks often use the participles of the verbs ἔχω, *I have*; ἄγω, *I bring*, or *lead*; e. g. ἦλθεν ὁ δοῦλος ἔχων γράμματα, *the slave came with a letter*.

Obs. ii.—ἀνὴρ is a man as opposed to a woman; ἄνθρωπος is a 'person'; hence the plural of ἄνθρωπος is used for 'people,' 'persons.'

1. He had a horse. 2. He had a beautiful horse. 3. A Lydian came bringing a beautiful horse. 4. He happened to be ⁴⁹ in the village. 5. The men came bringing the horses. 6. The beautiful horses of the Lydians are brought. 7. Some (*certain*) men presented themselves in (εἰς) the camp *with* (= *bringing*) beautiful horses. 8. In (ἐν) the villages were many cows *at pasture* (= *pasturing*). 9. The men are in the house. 10. The king is at home. 11. The king sent for a horse. 12. The servant brought the horse. 13. The king *mounted and (having mounted)* rode away (34, (2) b). 14. He came to a village in which were many people.

§ 2. Subject and Predicate.

The article is often used to distinguish the subject of a sentence from the complement.

βασιλεὺς ἐγένετο ὁ πτωχός, *the beggar became a king*.

Hence when the substantive has the article, and the adjective has not, the latter is a predicate.

ἡ γυνὴ καλή, *the woman is beautiful* (Syntax, 56 ff.).*

* But 'when one part of a thing is to be distinguished from another part of the same' (Clyde, Syntax, § 9, Obs. 3), the predicative form is used for the attributive: ἔσχατον τὸ ὄρος, *the end of the mountain*; ἐπ' ἀκροῖς τοῖς ποσίν, *on tip-toe*, and the like.

These are quite simple instances, but the same rule holds good in less obvious constructions.

ὁ κύων τὴν οὐρὰν μακρὰν ἔχει, *the dog has a long tail.*

Here *μακρὰν* is the predicate because the assertion is that the tail of the dog is long.

ἦδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced at the wealth of the citizens (at the citizens (being) wealthy).*

Here the fact that the citizens are wealthy is the cause of joy, hence *πλουσίοις* is a predicate.

Obs. i.—To express, for instance, that a person ‘has a very beautiful head,’ or ‘very beautiful hands,’ the Greeks said: ‘has *the* head very beautiful,’ ‘has *the* hands very beautiful.’ In other words, they assumed that the person had a head and hands, and stated (predicated) that they were beautiful.

Obs. ii.—Commit carefully to memory the difference between—

$\left. \begin{array}{l} \text{ἡ καλὴ γυνή, or} \\ \text{ἡ γυνὴ ἡ καλή,} \\ \text{the beautiful woman.} \end{array} \right\}$	and	$\left\{ \begin{array}{l} \text{καλὴ ἡ γυνή, or} \\ \text{ἡ γυνὴ καλή,} \\ \text{the woman (is) beautiful.} \end{array} \right.$
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EXERCISE 2.

VOCABULARY.—also, *καί*. *art*, τέχνη. *citizen*, πολίτης. *to come*, *ἰέναι* (for aorist use *ἔλθεῖν*). *in the evening*, *ἑσπέριος*. *few*, *ὀλίγοι*. *fleeting (short)*, *βραχύς*. *to go away*, *ἀπιέναι* (for aorist use *ἀπελθεῖν*). *good*, *ἀγαθός*. *how*, *ὥς*. *just*, *δίκαιος*. *long*, *μακρός*. *memory*, *μνήμη*. *in great numbers (= many)*, *πολύς*, *πολλοί*. *to perish*, *ἀπόλλυσθαι*. *prone to fall*, *οὐκ ἀσφαλής* (lit. *not secure*). *quick (swift)*, *ταχύς*. *on the third day*, *τριταῖος*. *time*, *χρόνος*.

1. The men are few. 2. ‘Art is long and time is fleeting.’ 3. The citizens went away *in great numbers*. 4. The citizens came *on the third day*. 5. The just are also good. 6. The memory of the good perishes *quickly*. 7. How *quickly* perishes the memory of the good! 8. The swift are prone to fall. 9. They came *in the evening*. 10. The men came with (*bringing*) the horses *on the third day*.

2. Use *μέν*—*δέ*, § 11 α, Obs. 3, &c. Use the adjective. Adverbs and adverbial phrases in English are often rendered by adjectives in Greek.

EXERCISE 3.

VOCABULARY.—*bring down*, κατάγειν. *brown*, ξουθός. *to conquer, overthrow*, νικᾶν. *crocodile*, κροκόδειλος. *to be delighted at*, ἡδεσθαι ἐπὶ, with dat. *to be distressed at*, ἀχθεσθαι ἐπὶ, with dat. *eagle*, αἰτός. *enemy*, πολέμιος. *exceedingly*, use superlative of adjective, e. g. *exceedingly beautiful*, κάλλιστος. *eye*, ὀφθαλμός. *feather*, πτερόν. *friend*, φίλος. *general*, στρατηγός. *golden*, χρύσεος. *head*, κεφαλή. *king*, βασιλεύς (Prim. 41). *large*, μέγας. *nightingale*, ἀηδών, ἡ. *Pactolus*, Πακτωλός. *poor*, πτωχός. *to be prosperous*, εὐτυχεῖν. *to retire*, ἀποχωρεῖν. *sand*, ψάμμος, ἡ. *to be slain (to perish)*, ἀπολλυσθαι. *small*, μικρός. *soldier*, στρατιώτης. *statue*, ἀνδριάς, ὁ. *sweet*, ἡδύς. *to be unfortunate*, δυστυχεῖν. *voice*, φωνή. *wicked*, κακός. *wing*, πτέρυξ, υγος, ἡ.

1. The eagle has large wings⁴. 2. The crocodile has small eyes⁴. 3. The poverty of the citizens grieved the king⁴. 4. The overthrow of the enemy delighted the king. 5. In distress at the slaughter of his soldiers, the general retired. 6. The head of the statue is exceedingly beautiful. 7. The good are pleased at the prosperity of their friends⁴. 8. The voice of the nightingale is sweet. 9. The feathers of the nightingale are brown. 10. The Pactolus brings down sands of gold. 11. The wicked rejoice at the misfortunes of the good.

3. Say : The king was grieved at the citizens (*being*) poor. 4. The king was delighted at the enemy being overthrown (*participle*). 5. Being distressed at his⁹ soldiers being slain. 6. The statue has the head exceedingly beautiful. 7. At their friends being prosperous. 8. Has the voice sweet. 11. At the good being unfortunate.

§ 3. The Article used to denote a Class.

Whenever it is intended to express a class, or any individual who represents that class, the noun, whether singular or plural, takes the article, as οἱ πλούσιοι, *the wealthy*; τὰ κακά, *evil things, what is evil*; αἱ καλαὶ γυναῖκες, *beautiful women*; ὁ κύων, *the dog* (as a type of the class). (Syntax, 55.)

☞ Observe especially the use of the article with ἄλλος, *other*; πολὺς, *many* (*much*); πᾶς, *all*.

ἄλλοι, *others*.

οἱ ἄλλοι, *the rest*.

πολλοί, *many*.

οἱ πολλοί, *the many, the multitude*.

πᾶς, *all, every*.

ὁ πᾶς, *the whole*.*

EXERCISE 4.

VOCABULARY.—*affairs*, πράγματα. *all*, πᾶς (Prim. 60). *always*, ἀεί. *bad*, κακός. *city, state*, πόλις, ἡ (Prim. 40). *full*, πλήρης. *to govern*, ἄρχειν, with gen. *honour*, τιμή. *to honour*, τιμᾶν. *to manage*, πράττειν. *not*, οὐ. *obedient-to-law*, νόμιμος. *old, old man*, γέρον. *to pursue*, διώκειν. *rich*, πλούσιος. *tumult*, θόρυβος. *wise*, σοφός. *worthy of*, ἄξιος, with gen.

1. Rich men are not always worthy of honour. 2. Good men⁵ are honoured in every land. 3. The old are wise. 4. Honour the old. 5. The just are those who are⁵ obedient to law (*are the obedient-to-law*). 6. Ever pursue what is good. 7. Those who manage the affairs of the state¹⁵ are wise (*those managing*). 8. He was slain in pursuit of (*pursuing*) the enemy. 9. Bad men are enemies of the state. 10. The rest⁵ went away. 11. The multitude govern the city. 12. All the city⁵ was full of tumult.

§ 4. The Article with Proper Names.

The article is not commonly used with proper names unless the name has been previously mentioned and is now referred to, or is, for some reason, prominent, as the name of a well-known and distinguished man.

Κῦρον μεταπέμπεται, *he sends for Cyrus*;

ἀναβαίνει οὖν ὁ Κῦρος, *Cyrus, therefore, goes up*.

Σωκράτης, *Socrates* (any one of the name);

ὁ Σωκράτης, *Socrates*, the celebrated philosopher.

Ἀθῆναι, *Athens*; αἱ Ἀθῆναι, *Athens* (as mentioned before, or as a celebrated city).

Obs.—If the proper name is followed by a description which has the article, the proper name is without the article, e. g. Σωκράτης ὁ φιλόσοφος, *Socrates, the philosopher*. The names of rivers and cities are sometimes used thus: ὁ Εὐφράτης ποταμός, *the river Euphrates*; ἡ Μένδη πόλις, *the city Mende* (Syntax, 57, Obs.).

* πᾶσα ἡ πόλις and ἡ πᾶσα πόλις are used for *the whole city*, but πᾶς is more emphatic in the second form.

EXERCISE 5.

VOCABULARY.—*Alcibiades*, Ἀλκιβιάδης. *Assinarus*, Ἀσσίναρος. *Athenian*, Ἀθηναῖος. *Babylon*, Βαβυλών, ἡ. *battle*, μάχη. *to besiege*, πολιορκεῖν. *Cyrus*, Κῦρος. *to defend*, ἀμύνειν, with dat. *Demosthenes*, Δημοσθένης. *to fight*, μάχεσθαι. *to be general*, στρατηγεῖν. *Gylippus*, Γύλιππος. *island*, νῆσος, ἡ. *to march against*, στρατεύεσθαι ἐπί, with acc. *Nicias*, Νικίας. *now* (conj.), δέ; this word is used in Greek to connect sentences where in English no connecting word is required (Syntax, 125). *to refuse*, οὐκ ἐθέλειν (*to be not willing*). *to retreat*, ἀναχωρεῖν. *river*, ποταμός. *Sicily*, Σικελία. *Syracuse*, Συράκουσαι (nom. plur.).

1. The Athenians sent for Alcibiades. 2. Alcibiades refused to go. 3. The Athenians marched against Sicily. 4. Now Sicily is a large island, with (= *having*) many cities. 5. They besieged the city of Syracuse⁶. 6. Gylippus, the Lacedæmonian, defended the city. 7. The Athenians *fought* many battles, and (Ex. 1, 13) retreated. 8. The generals were Nicias and Demosthenes. 9. They were overthrown at the river Assinarus⁶. 10. Cyrus took the city of Babylon⁶.

§ 5. The Article as a Possessive, and with Abstract Words.

(1) *My, your, his, &c.*, must be translated by the article when it is quite obvious to whom the thing in question belongs.

ἀλγῶ τὴν κεφαλὴν, *I have a pain in my head* (Syntax, 54, Obs. i.).

But whenever there is any opposition (as when *mine* is opposed to *yours* or any other person's) the possessive pronouns must be used, and the article with them.

λέγω τὴν ἐμὴν πόλιν, οὐ τὴν σήν, *I mean my city, not yours.*

(2) Names of materials and abstract nouns take the article, as ὁ χρυσός, *gold*; ἡ ἀρετή, *virtue*. This is the

case when the material is spoken of as representing the class, and the abstract noun used as a single idea; otherwise, the article is generally omitted (§ 10 (5)).

ὁ χρυσὸς τοῦ ἀργύρου βαρύτερός ἐστιν, *gold is heavier than silver*.
 λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης, *injustice (is) more advantageous than justice*.

EXERCISE 6.

VOCABULARY.—*advantageous*, λυσιτελής. *to cling to*, ἀντέχειν, with gen. *country* (as opposed to the town), ἀγρός. *first*, πρῶτος. *freedom*, ἐλευθερία. *gold*, χρυσός. *as good as*, ἀντί, with gen. *to have one's head broken*, συντρίβεσθαι τῆς κεφαλῆς. *heavy*, βαρύς. *iron*, σίδηρος. *justice*, δικαιοσύνη. *lead*, μόλυβδος. *or, ἤ*. *riches*, πλοῦτος. *to send*, πέμπειν. *silver*, ἄργυρος. *slave*, οἰκέτης. *stone*, λίθος. *street*, ὁδός, ἢ. *to take place*, γίγνεσθαι. *truth*, ἀλήθεια. *valuable*, τιμῆεις. *vice*, κακία. *virtue*, ἀρετή. *wisdom*, σοφία. *wood*, ξύλον.

1. He sent his horse into the city¹⁸ (§ 10 (1)). 2. I have sent my slave into (the) country¹⁸. 3. He will bring my horse. 4. A fight took place in the street. 5. We all had our heads (*sing.*) broken. 6. Gold is more valuable than silver⁸. 7. Iron is heavier than wood or stone, but lead is heavier than iron. 8. Virtue is better policy (*is more advantageous*) than vice. 9. Wisdom is great riches (*is as good as*). 10. Justice is the first of virtues. 11. Let us cling to freedom and truth.

§ 6. The Article with Pronouns.

(1) The article is used with the possessive pronouns, which is not the case in English.

ὁ σὸς δοῦλος, *your slave*; οὐμός (= ὁ ἐμός) πατήρ, *my father*.

Obs. i.—If the possessive pronoun is a predicate, the article is not used: ἡμέτερος ὁ πυραμοῦς, *the prize* (liter. *the cake*) *is ours*.

Obs. ii.—With *substantives* possession is expressed by the genitive case, e. g. οὐχ ἡμέτερα ἐστὶν ἡ πόλις ἀλλὰ Θηβαίων, *the city is not ours, but the Thebans'*; οὐχ ἐν τῇ ἡμέτερα ἐγένετο ἡ μάχη ἀλλ' ἐν τῇ Θηβαίων, *the battle did not take place in our (land), but in the Thebans'.*

(2) When ὅδε, ἐκεῖνος, οὗτος (§ 13) are used with substantives, the substantive takes the article: ἡδε ἡ πόλις, *this city*; οὗτος ὁ ἀνὴρ, *this man*; ἐκεῖνη ἡ γυνή, *that woman* (or the order may be: ἡ πόλις ἡδε; ἀνὴρ (= ὁ ἀνὴρ) οὗτος; ἡ γυνή ἐκεῖνη).

If an adjective is added, it is placed between the article and the substantive, as ἡδε ἡ μεγάλη πόλις, *this great city*.

Obs.—Distinguish between

τούτῳ τῷ διδασκάλῳ χρῶνται, *they employ this teacher*;

and

τούτῳ διδασκάλῳ χρῶνται, *they employ this man as a teacher*.

EXERCISE 7.

VOCABULARY.—*Æschines*, Αἰσχίνης. *black*, μέλας (Prim. 65). *but*, ἀλλά. *has come* (= *is present*), πάρεστι. *deed*, πρᾶγμα. *to fear*, φοβεῖσθαι. *false*, ψευδής. *gain*, benefit, ὠφέλεια. *to intend, to be about to do*, μέλλειν, with infin.* *to invade*, εἰσβάλλειν. *Lacedæmonian*, Λακεδαιμόνιος. *land*, γῆ. *loss*, ζημία. *to march into*, στρατεύεσθαι εἰς, with acc. *neither — nor*, οὔτε — οὔτε. *Philip*, Φίλιππος. *ruin*, ὄμβρος. *to make a report*, ἀπαγγέλλειν (N.B. *to make a false report* = ψευδῇ ἀπαγγέλλειν. This combination of the neuter adjective plural with the verb is common in Greek). *to say*, φάναί (Prim. 161). *to see*, ὁρᾶν (Prim. 163). *slave*, παῖς, ὁ, ἡ, δοῦλος. *snow*, χιών, ἡ. *swan*, κύκνος. *Theban*, Θηβαῖος. *tree*, δένδρον.

1. In our city law is king. 2. The enemies fear our soldiers. 3. In that land there is (γίνεται) neither rain nor snow. 4. In this land there are³⁰ no trees (*there are not trees*). 5. Æschines there (οὗτος) made a false report³⁶. 6. 'Philip,' he says, 'is not intending to invade our land, but the Thebans.' 7. My slave has come, but yours has not come. 8. He said that the deed was mine, not yours. 9. The general marched into the country of the Lacedæmonians. 10. Who in this city ever saw a black swan? 11. The loss is ours, but the gain is our friends'¹⁵.

Obs.—When two clauses are slightly in opposition, they should be united by μέν — δέ, thus, οἱ μὲν ἀπῆλθον οἱ δὲ ἔμμενον, *the one party went away, the other remained* (§ 11).

* μέλλω is generally followed by the future infinitive, sometimes by the present, more rarely by the aorist.

§ 7. *The Article with Participles and Infinitives.*

(1) When joined with participles, the article signifies—

- (a) The definite person who does (is, &c.) what the participle implies, as οὗτός ἐστιν ὁ ποιήσας, *this is the person who did (it)*.
 (b) A class of persons (cp. § 3). This is especially the case in the plural, as οἱ τὰ τῆς πόλεως πράττοντες, *those who manage the affairs of the state (= public men, politicians)*.

Obs.—The article with the participle is thus equivalent to a personal or demonstrative pronoun followed by a relative sentence: ὁ πράττων (= *the (person) doing* =) *he who does* (ὅς or ὅστις πράττει). Cp. § 34.

(2) The infinitive with the article becomes, in effect, a substantive declinable throughout, and answering to the English ‘participial substantive’ in *-ing*. (Cp. § 31 (3), (4).)

τὸ ταχὺ λαλεῖν, *talking fast*; τοῦ ταχὺ λαλεῖν, *of talking fast, &c.*;
 τὸ πάντας κακῶς λέγειν, *the speaking ill of everybody*; ἐν τῷ ὄραν,
in seeing.

EXERCISE 8.

VOCABULARY.—*best*, ἄριστος. *to desire*, ἐπιθυμεῖν, with gen. *to die*, ἀποθνήσκειν. *to escape*, ἐκφυγεῖν. *every one*, πᾶς. *harm*, βλάβη. *to manage the affairs of the city*, τὰ τῆς πόλεως (πράγματα) πράττειν. *possession*, κτῆμα. *to prevent*, κωλύειν. *prosperity (= to prosper)*, τὸ εὖ πράττειν. *then, τότε*. *to think*, φρονεῖν. *to transgress*, παραβαίνειν. *to make a good use of*, εὖ χρησθαι, with dat. *victory (= to conquer)*, τὸ νικᾶν. *well*, εὖ. *who? what? τίς; τί;*

1. These are they who¹¹ manage the affairs of the state. 2. This is the person who then escaped. 3. A sound mind (*to think well*) is the best of possessions. 4. What harm is there in seeing this? 5. Who is to⁴⁸ prevent us (*use article and future participle*)? 6. Those who transgress the laws are bad citizens. 7. How sweet is victory! 8. He died at the very moment of conquest (*in the conquering itself*, αὐτός). 9. Every one desires prosperity. 10. Few are there who make a good use of victory.

§ 8. The Article with Neuter Adjectives, Prepositional Clauses, Adverbs, &c.

(1) With the *singular* neuter of the adjective the article turns the adjective into an abstract noun; with the *plural* neuter it expresses a class.

τὸ καλόν, *the beautiful, the honourable* (in the abstract = *beauty, honour*); τὰ καλὰ, *beautiful (or honourable) things; whatever things are beautiful; what is beautiful; or simply, beautiful things.*

(2) The article can be prefixed to a preposition and its case.

οἱ ἐν ἄστει, *the people in the city*; οἱ σὺν τῷ βασιλεῖ, *those with the king.*

These clauses are really equivalent to the clauses in § 7 (1), inasmuch as a participle must be understood with the article, οἱ ἐν ἄστει ὄντες, &c.

(3) The article is often used with an adverb.

οἱ πάλαι, *the long ago men = the men of old, i. e. the men (being or who were) long ago*; ὁ μεταξὺ χρόνος, *the between time = the intermediate time, the interval*; ἡ αὔριον, *adv. (ἡμέρα, day understood), the morrow, the next day.*

EXERCISE 9.

VOCABULARY.—*advantageous*, συμφέρων.* *to ascend*, ἀναβαίνειν. *to avoid*, φεύγειν. *to be badly off*, κακῶς πράττειν. *beloved*, φίλος. *to think oneself better than (= to despise)*, καταφρονεῖν, with gen. *Brasidas*, Βρασιδᾶς. *brave*, ἀγαθός. *delight, ἡδονή.* *to depart*, ἀποίχεσθαι. *disgraceful*, αἰσχρός. *ever*, ἀεί. *force*, στρατιά. *here*, ἐνθάδε. *large*, μέγας, πολὺς. *neighbours*, οἱ πέλας. *of old*, πάλαι. *on*, ἐπί, with gen. *to run down*, κατατρέχειν. *rustic*, ἀγροῖκος. *to seek*, ζητεῖν. *the parts about Thrace*, τὰ ἐπὶ Θράκης (lit. *in the direction of T.*). *trench*, τάφρος, ἡ. *victory*, νίκη. *wall*, τεῖχος, τό. *to win*, νικᾶν.

* συμφέρων is a participle governing the dative case, e. g. (*a thing*) *advantageous to me (to my advantage)*, συμφέρον ἐμοί.

1. Let us pursue what is honourable, and avoid what is disgraceful. 2. The beautiful¹³ is ever beloved. 3. Beauty has ever been (πέφυκε) a delight to men. 4. Those on the wall ran down to the trench, and meanwhile (ἐν δὲ τούτῳ) those in the trench ascended the wall. 5. Those in the country are more rustic than those (gen. Syntax, 23) in the city. 6. Brasidas departed to the parts about Thrace with (Ex. 1, Obs. i.) a large force. 7. The men of old¹⁴ were brave, and won many victories. 8. The people here are badly off³². 9. Every one thinks himself better than his neighbours. 10. Let us seek what is advantageous to the city (*what is for the city's advantage*).

§ 9. *Elliptical Phrases. Position of the Article.*

(1) The substantive to which the article refers is often *understood*, so that the article then stands alone with a genitive. Instances of this have already occurred in the Exercises.

τὰ τῆς πόλεως πράττειν (Ex. 8), where πράγματα may be omitted or retained; τὰ ἐπὶ Θράκης (Ex. 9), *the parts about Thrace*, where χωρία is understood.

But in some cases the substantive is regularly omitted.

Ἀλέξανδρος ὁ Φιλίππου (*sc. υἱός*), *Alexander, the son of Philip*; ὁ Σωφρονίσκου, *the son of Sophroniscus*; εἰς τὴν Φιλίππου (*sc. χώραν*), *into Philip's country*; ὁ τῆς Ἀθηνῶν (*sc. ναός*), *the temple of Athena*.

(2) Though in Greek, as in English, the article precedes the word with which it is used, the position of the article often differs in Greek and English; thus—

- (a) ἀνὴρ ὁ ἀγαθός = ὁ ἀγαθὸς ἀνὴρ, *the good man*; or, with repetition of the article, ὁ ἀνὴρ ὁ ἀγαθός.
- (b) A governed genitive may come between the article and its substantive, as τὸ τῆς γυναίκος κάλλος, *the beauty of the woman*; τὸ κάλλος τὸ τῆς γυναίκος is also permissible (§ 1 (1), Obs. ii.).
- (c) When an article is used with an infinitive (or a participle), any words governed by or qualifying the verb are placed between the article and the infinitive, as τὸ ταῦτα ποιεῖν; τὸ πάντας κακῶς λέγειν; ὁ τούτῳ ξυνῶν. In the same position is placed all that defines the infinitive or participle, as τὸ ταχέως ἀπελθεῖν, &c.

EXERCISE 10.

VOCABULARY.—*about* (= Lat. *de*), *περί*, with gen. *admirable*, *θαυμαστός*. *after*, *μετά*, with acc. *against*, *ἐπί*, with acc. *Aphrodite*, *Ἀφροδίτη*. *army*, *στράτευμα*. *by*, *ὑπό*, with gen. (of agent). *to be put to death* (= *to die*), *ἀποθνήσκειν*. *Epidamnus*, *Ἐπίδαμνος*. *from*, *ἀπό*, with gen. *gulf*, *κόλπος*. *immediately*, *εὐθύς*. *to inquire*, *ἐρωτᾶν*. *invasion*, *εἰσβολή*. *Ionian*, *Ἰόνιος*. *to lead past* (of a road), *φέρειν παρά*, with acc. *to march* (of the general of an army), *ἐλαύνειν*. *to march* (of an army), *πορεύεσθαι*. *mountainous*, *ὄρεινός*. *Peloponnesian*, *Πελοποννήσιος*. *Persian*, *Πέρσης*. *poet*, *ποιητής*. *to revolt from*, *ἀποστήναι ἀπό*. *on the right hand*, *ἐκ δεξιᾶς*. *road*, *ὁδός*, ἡ. *to sail-into*, *εἰσπλεῖν*. *Scythian*, *Σκύθης*. *small*, *ὀλίγος*. *teacher*, *διδάσκαλος*. *truly*, *πάνυ*. *virtue*, *ἀρετή*. *with*, *μετά*, with gen.

1. Those with the king will march against the son of Philip.
2. The son of Sophroniscus was put to death by the people⁵.
3. The army of the Persians marches into the country of the Scythians.
4. How truly admirable²⁸ is the wisdom of the poet!
5. The road leads past the temple of Aphrodite.
6. Epidamnus is a city on the right hand as you enter (*to one*¹¹ *sailing-into*) the Ionian Gulf.
7. Immediately after the invasion of the Peloponnesians, Lesbos revolted from the Athenians.
8. Wise poets⁵ are the teachers of men.
9. The country of the Athenians is small and mountainous.
10. He used to go (*imperf.*) to the son of Sophroniscus to inquire (*fut. particip.*)⁴⁸ (of him) about virtue.

§ 10. The Omission of the Article.

(1) The article is commonly omitted with the words, *πόλις*, *city*, *state*; *ἄστυ*, *city*, *town*; *ἀγορά*, *market-place*; *τείχος*, *wall*, when they are used with prepositions. It is hardly ever used with *βασιλεύς*, *king*, when the Persian king is meant.

These words, being in common use, do not require the distinguishing article; so we say, 'to town,' 'to market,' &c.

(2) The words, γῆ, *earth*; θάλαττα, *sea*; οὐρανός, *sky, heaven*, frequently omit the article, especially when two or more are used in combination, as κατὰ γῆν καὶ θάλατταν, *by land and sea*. So also, ψυχὴ καὶ σῶμα, *soul and body*. In these cases the English use is a fair guide.

(3) A superlative adjective, when used as a predicate, does not take the article, as πάντων φιλομαθέστατος Κῦρος ἦν, *Cyrus was, of all men, the most fond of learning*.

(4) When two adjectives, relating to one substantive, express ideas which are merely complements one of the other, the article is omitted with the second, as ὁ πάντων δικαιοτάτος καὶ βέλτιστος, *the most righteous and best of all*.

Obs.—We also find the same omission when two extremes are mentioned, as δηλὼν τὰς μεγίστας καὶ ἐλαχίστας (τῶν νεῶν), *'marking the largest and the smallest of the ships.'* Thuc. i. 10.

(5) Names of arts, virtues, vices, &c., are often used in Greek, as in English, without the article. Cp. § 5 (2).

Pronouns

§ 11. *The Article as a Demonstrative Pronoun.* καὶ ὅς.

(a) When used with μὲν — δέ (Ex. 7, *Obs.*), as ὁ μὲν — ὁ δέ, *the one, the other; this, that*, the article retains its original demonstrative force.

τοὺς μὲν λυπεῖ ταῦτα τοὺς δὲ τέρπει, *these things give-pain-to some persons, but pleasure-to others*. More than one ὁ δέ may follow on the ὁ μὲν.

Obs.—μὲν, *indeed*; δέ, *but* (Syntax, 125, 2). Often, however, there is no important opposition between words so connected, the use of μὲν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires it, when we may use *indeed*. But in translating from English into Greek, whenever the *second* of two connected clauses has a *but*, the first should have a μὲν.

(b) In a narrative, *ὁ δέ* stands (*once*) in reference to an object already named.

λύκος ἀμὸν ἐδίωκεν, ὁ δὲ εἰς ναὸν κατέφυγε, *a wolf was pursuing a lamb, and (or but) it fled-for-refuge into a temple.*

Obs.—*δέ* is not only *but*, but also *and*, and sometimes *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often, therefore, omitted when translating into English, and often inserted when translating from English into Greek. Observe the use in the following sentence: 'Ἀλέξανδρος, ἔτι παῖς ὢν, πολλὰ τοῦ Φιλίππου κατορθοῦντος, οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφόμενους ἔλεγε παῖδας· 'Εμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπολείψει. τῶν δὲ παίδων λεγόντων ὅτι σοὶ ταῦτα κτάναι· τί δὲ ὄφελος; εἶπεν, ἐν μὲν πολλὰ ἔξω, πρᾶξω δὲ μηδέν. *Alexander, while yet a child, when Philip was successful in many (enterprises) was not pleased, but said to the boys who were brought up with him, 'My father will leave nothing for me (to do). When the boys replied that, 'He is acquiring these things for you;' he said, 'What benefit (will it be) if I am to possess much and do nothing?'*

(c) *ὅς*, the relative pronoun, can also be used, of a person, as a demonstrative in the phrase καὶ ὅς, &c.

καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, *and he, being deceived, pursues at full speed. ἡ δ' ὅς, said he.*

EXERCISE 11.

VOCABULARY.—*to admire*, θαυμάζειν. *to consider*, οἰεσθαι. *Corinthian*, Κορίνθιος. *daughter*, θυγάτηρ. *to deceive*, ἐξαπατᾶν. *dog*, κύων. *Dorian (woman)*, Δωρίς. *enemy*, hostile, ἐχθρός. *to fly for refuge*, καταφεύγειν. *to give*, δίδοναι. *to hear*, ἀκούειν. *to loose*, λύειν. *meadow*, λειμὼν, ὁ. *money*, χρήματα, τά. *mother*, μήτηρ. *nothing*, οὐδέν. *to reproach*, ὀνειδίζειν, with dat. *to ride*, ἐλαύνειν. *sheep*, ὄvis, ἡ. *ship*, ναῦς. *to speak*, say, εἰπεῖν. *at full speed*, κατὰ κράτος. *to be taken*, ἀλῶναι (ἀλίσκεσθαι). *temple*, ναός.

1. A dog was pursuing a sheep, and it fled for-refuge into a house. 2. Some¹⁹ admire the mother; others the daughter. 3. And they, being deceived, fly for refuge into a temple. 4. And he, riding at full speed, escapes *his pursuers*¹¹. 5. The city he considered to be his enemy, but your enemies (to be) his friends. 6. *My father* was Polybus of Corinth, and my mother Merope, a Dorian. 7. *Thus he spoke* to his friends, and they,

on hearing it (*part.*), went away. 8. Some he reproached, to others he gave money, to others he said nothing. 9. He loosed the horse, and it went away to the meadow. 10. Three of the ships were taken, the rest⁶ escaped.

4. Say: Those pursuing (him). 6. To me there was a father. 7. He said these (things).

§ 12. αὐτός.

(a) αὐτός is *self*, when it stands in the *nominative* without a substantive, or in *any case with one*.

αὐτὸς ἔφη, *he himself said it (ipse dixit)*; αὐτὸς ὁ δοῦλος, *the slave himself* (or ὁ δοῦλος αὐτός); τοῦτο μᾶλλον φοβοῦμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death itself* (or αὐτὸν τὸν θάνατον); αὐτὸς ἦλθε, *he came of his own accord*.

The substantive may have the article, or it may not—

ὑπὸ λόφον αὐτόν, *under the very crest, just under the crest* (or ὑπ' αὐτόν τὸν λόφον);

but with persons the article is generally kept.

(b) In an *oblique case*, without a substantive, αὐτόν (αὐτήν, &c.) is *him (her, &c.)*, and unless it is the first word of a sentence, it never means *self*.

ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave them fire*; εἶδον γὰρ αὐτόν, *for I saw him*; αὐτόν γὰρ εἶδον, *for I saw the man himself*.

(c) ὁ αὐτός is *the same, literally, the self*.

τὰ αὐτὰ καὶ λυπεῖ καὶ τέρπει, *the same things give pain and pleasure*.

(d) In the *dative case*, singular or plural, αὐτός, with a substantive, expresses *accompaniment*.

αἱ νῆες αὐτοῖς τοῖς ἀνδράσιν ἀπώλοντο, *the ships perished along with their crews, 'crews and all.'*

(e) αὐτός is often used with the ordinal numerals (Prim. 87) to express the number of persons united in any enterprise or undertaking, thus: Περικλῆς πέμπτος αὐτός, *Pericles with four others*; lit. *himself the fifth*.

EXERCISE 12.

VOCABULARY.—*ambassador*, πρεσβευτής—πρέσβυς (for the plur. πρέσβεις is used). *to choose*, αἰρέσθαι. *clothing, clothes*, ἐσθής, ἡ, ἱμάτια, τά. *crew*, ἄνδρες. *earth*, γῆ. *Euthycles*, Εὐθυκλῆς. *to fall*, πίπτειν (Prim. 164). *fifth*, πέμπτος. *five*, πέντε. *food*, σῖτος. *god*, θεός. *letter*, ἐπιστολή. *not*, οὐ, with indic.; μή, with imperat. *now*, νῦν. *one*, εἷς. *pool*, λίμνη. *recess*, μυχός. *return*, κατιέναι. *Sparta*, Σπάρτη. *standing*, ἐστώς. *to step into*, εἰσβαίνειν εἰς. *to take*, αἰρεῖν. *take down*, καθαιρεῖν. *Tantalus*, Τάνταλος. *tell, announce*, ἀγγέλλειν. *tenth*, δέκατος. *Theramenes*, Θηραμένης. *to (= after)*, μετά, with acc. *trireme*, τριήρης. *twice*, δῖς. *Xenoclide*s, Ξενοκλείδης.

1. The Athenians took five ships, and one (of them) with the crew. 2. The triremes were taken with their crews. 3. The gods took him down to the recesses of the earth, horses and all. 4. He fell into the river, clothes and all. 5. Xenoclide*s*, *the son of*¹⁵ Euthycles, was general of the Corinthians, with four others. 6. Theramenes was chosen ambassador to Sparta, with nine others. 7. He did not send a letter, but told me himself. 8. There I saw Tantalus himself, standing in a pool. 9. I shall go to him, but he will not return to me. 10. Who will now give them money, food, or clothing? 11. They came *of their own accord*. 12. We are *alone*. 13. I did not see *the master*, but the servant. 14. Do not say the same thing twice. 15. No one can step into the same river twice.

11, 12, 13. Use αὐτός.

§ 13. *Demonstrative Pronouns. Relative Pronouns.*

(1) It is important to distinguish accurately between the demonstrative pronouns, ὅδε, οὗτος, ἐκεῖνος.

(a) ὅδε is the person here—who is present, whom we see—the person in immediate proximity.

(b) οὗτος is the person there, some one seen, but not regarded as in immediate proximity. If ὅδε is a person standing by me, οὗτος may be a person in another part of the room. It is also used of some one referred to in thought, or in a previous speech. ὅδε is sometimes called

the *deictic* pronoun (pronoun of *pointing at*); οὗτος, the *anaphoric* pronoun (pronoun of *reference to*).

Hence οὗτος is the pronoun used for the opponent in a law-suit = Lat. *iste*; it is also joined with the second personal pronoun, as οὗτος, σὺ πῶς δεῦρ' ἦλθες; *you there, why did you come hither?* or with imperative, as οὗτος, βλέψ' ὧδε, *you there, look this way.*

The adverbs derived from ὅδε, οὗτος are ὧδε, οὕτως, but ὧδε alone has a local meaning, '*hither.*'

(c) ἐκεῖνος is *that man*, referring to a person more remote, whether in time, distance, or thought.

Obs. i.—τόδ' ἐκεῖνο, *this is that* (which I heard long ago, or have had long in my thoughts; the phrase is often nearly = it has come at last); ἐκεῖν', ἐκεῖνο γενναϊότατον τῶν ἐμῶν, *that, that was my chef-d'œuvre*, referring to an act in past life (lit. *that was the most noble of my actions*). ὅδ' ἐκεῖνος ἐγώ, *here am I, the far-away man (whom you supposed to be at a distance).*

Obs. ii.—τεκμήριον δὲ τούτου καὶ τόδε, '*of this (which has been stated) this (which follows) is also a proof.*' Clyde, *Syntax*, § 30. οὗτος refers to what has gone before, ὅδε to what is to come.*

(2) Of the relative pronouns,

(a) ὅς is simply, '*who.*'

(b) ὅσπερ is, '*the very person who.*'

(c) ὅστις is, '*whosoever,*' but ὅστις is also used in clauses which describe or give the character of a single person, or denote him as one of a class, '*any one who.*'

ἐκεῖνος οὐκ ἔστ' ἀνὴρ ἄβουλος, ὅστις εἰς κακὸν πεσὼν ἀκείται, *he is not a foolish man, who, when he has fallen into misfortune, accepts remedies.*

Obs. i.—The Greeks say πᾶς ὅστις, *every one who*; but in the plural πάντες ὅσοι, *all who* (lit. *all as many as*), not πάντες οἵτινες.

Obs. ii.—The noun with οὗτος, ὅδε, ἐκεῖνος, takes the article, as shown in § 6, (2).

* '*Est ὅδε venturi; quod dictum est, respicit οὗτος.*'

EXERCISE 13.

VOCABULARY.—*to be*, εἶναι, γίγνεσθαι. *to beat*, παίειν, τύπτειν. *country*, χώρα. *to delay*, μέλλειν. *to do*, ποιεῖν, πράττειν. *no one*, οὐδείς. *to pelt*, βάλλειν. *very (person)*, αὐτός (§ 12). *to lay waste*, τέμνειν (lit. *to cut*, Prim. 167). *to shuffle*, εἰς τριβῆς ἐλαύνειν. *why?* τί; *wolf*, λύκος. *to do wrong (to make a mistake, to err)*, ἑξαμαρτάνειν (Prim. 167).

1. This man is shuffling. 2. You there, why do we delay? 3. In that country¹⁰ the men become wolves. 4. How beautiful is this city¹⁰! 5. This is the man, the very man, pelt him, beat him. 6. You there, what are you doing? 7. These are they who did the deed⁴⁷ (*partic.*, § 7). 8. No one who⁷¹ is a good citizen acts thus. 9. This is the person who⁴⁷ conquered the enemy. 10. The general laid waste the rest (of the) country. 11. In this he did wrong; but in the rest (of his actions) he has been a good citizen.

8. Say: does these things. 11. ἅλλα, cp. § 3.

§ 14. Reflexive Pronouns.

(a) ‘*Myself*,’ ‘*yourself*,’ ‘*himself*,’ are translated by ἑμαυτόν, σεαυτόν, ἑαυτόν, when the *self* is not emphatic. To express ‘*self*’ emphatically, αὐτός must be detached and precede the pronoun, as αὐτόν ἐμέ, αὐτόν σέ, &c.

(b) αὐτός (nom.) is used for *himself* with the infinitive in indirect speech, when the subject of the main verb and the infinitive is the same (Syntax, 157 (a), below, § 30 (3)).

ἔφη αὐτὸς ποιῆσαι, *he said that he did it himself*; ἔφη οὐκ ἐκείνους ἀλλ’ αὐτὸς στρατηγεῖν, *he said that not they, but himself, was general*. Contrast this idiom with the Latin, dixit se fecisse.

(c) In a dependent sentence (or in a clause with accusative and infinitive), ἑαυτόν is often used (like *se*) of the subject of the main sentence.

νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *he thinks that the citizens are his servants*.

(d) ‘*Own*’ (possessive) is expressed by the genitive of the reflexive pronouns, as ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν ἀγαπᾶν, *he said that all men love their own things*.

'*His own*' is expressed by the genitive singular, '*their own*' by the genitive plural.

EXERCISE 14.

VOCABULARY.—*to accustom*, ἐθίζειν (aug. εἰθίζον, εἰθισμαι. For the passive = *to be accustomed*, εἰωθα is often used). *to come into*, εἰσιέναι. *to confer benefits on*, εὖ ποιεῖν, with acc. *to be contented with*, love, ἀγαπᾶν, with acc. *gold (of money)*, χρυσίον. *to order*, κελεύειν. *no other person*, οὐδεὶς ἄλλος. *he said*, ἔφη, *he said that*, ἔφη, with infinitive (§ 17). *to serve*, ὑπηρετεῖν, with dat. *to show (or prove) false*, ψευδῇ καθιστάναι. *state (city)*, πόλις. *to think*, νομίζειν. *to wish*, ἐθέλειν.

1. Accustom yourself to be contented with your own (*lot*). 2. He thinks that the citizens have conferred benefits upon him. 3. I accustom myself to serve the state. 4. I will give the gold into your own hands (*to you yourself*). 5. He said that he wished to do it himself²⁴. 6. He said that Alcibiades did not come into his⁹ house as a friend. 7. He thinks that the citizens are his enemies. 8. I will do it myself. 9. I will not show myself false to the city. 10. He ordered the servant to give the money to himself, and to no other (*person*).

§ 15. 1. ἄλλος, ἕτερος, &c.

ἄλλος and ἕτερος differ as the Latin *alius* and *alter*. ἄλλος is *another*, where there are many; ἕτερος, where there are only two, e. g. ἄλλοι πάντες, *all others*; but ἡ ἑτέρα χεὶρ, *the other hand*. But ἕτερος is often used of another class of things, while ἄλλος is used of other members of the same class.

τὸ ἕτερον στράτευμα, *the other army, of two*;
οἱ ἕτεροι, *the opposite party*;
ἕτερον ποτήριον, *a different cup*;

but

τὸ ἄλλο στράτευμα, *the rest of the army*;
οἱ ἄλλοι, *the rest of the same party*;
ἄλλο ποτήριον, *one cup more*.

Obs. i.—ἄλλος is sometimes to be translated, *in addition*; e. g. οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, *for there was no grass, nor yet any tree*. (Clyde, *Greek Syntax*, § 28 (2), a.)

Obs. ii.—*ἄλλος*, like *alius*, is often repeated: *ἔπαιον ἄλλος ἄλλον*, one beat the other; *ἔφυγον ἄλλος ἄλλη*, they fled in different directions.

2. The Pronominal Correlatives (Prim. 99).

INTERROGATIVES.		INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
DIRECT.	INDIRECT.			
τίς; who?	ὅστις, who.	τις, any, some.	ὃδε, &c., § 13, this.	ὃς, ὅστις, who.
πότερος; which of two?	ὁπότερος, which of two.	ποτερός, one of two.	ἄτερος (ὁ ἕτερος), the one of two.	
ποῖος; of what sort?	ὁποῖος, of what sort.	ποιός, of some sort.	τοιόσδε, τοιοῦτος, of that sort.	οἷος, of what sort, as.
πόσος; how great?	ὁπόσος, how large.	ποσός, of any size.	τοσόσδε, τοσοῦτος, of that size.	ὅσος, of which size (number), as.

EXAMPLES.

Interrogative.—*σὺ εἶ τίς ἀνδρῶν; ὅστις εἰμ' ἐγώ;* what man are you? who am I (do you ask)? *ἔστιν δὲ ποῖον τοῦπος;* of what nature is his speech? *ἤρετο ὁποῖον ἦν τὸ ἔπος,* he asked of what nature was his speech.

Demonstrative.—*ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξεν,* Cyrus having heard this from Gobryas, replied to him as follows: *τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε.* τοιοῦτος is used of what has gone before, τοιόσδε of what is to come. (Cp. οὗτος and ὃδε, § 13, c; and for the further use of interrogatives, §§ 55, 56.)

Demonstratives and Relatives combined.—*οὐπω τοιοῦτον εἶδον θηρίον οἷον σὺ λέγεις,* I never yet saw such an animal as you describe; *οὐκ ἔξιστί μοι κλαῦσαι τοσόνδε ὅσον θέλω,* I am not allowed to weep as much I wish.

Obs.—The distinction between τοσόσδε and τοσοῦτος is not great; both words are used of extent and number: so great, so many.

Indefinite.—*ἤρετό τις,* some one asked; *ἀνὴρ τις,* some man (§ 1). *τις* is often added to other pronouns: *ποιός τις, τοιοῦτός τις,* &c. *τί οὖν λέγει ποτερός ὑμῶν,* what, then, does either of you say? *δεῖ ποῖον εἶναι τὸν λόγον,* the argument must be of a certain nature.

EXERCISE 15.

VOCABULARY.—*to ask*, ἔρεσθαι, ἐρωτᾶν. *bowman*, τοξότης. *brother*, ἀδελφός. *to imitate*, ἀπομιμῆσθαι. *to know*, εἰδέναι. *matter*, πρᾶγμα. *to mean*, λέγειν. *multitude*, πλῆθος, τό. *neither (of two)*, οὐδέτερος. *never*, οὔποτε. *ought*, δεῖ, impers. (e. g. τί δεῖ ποιεῖν (sc. ἐμέ) ; *what must I, ought I to do?*). *peltast*, πελταστής. *to receive*, δέχεσθαι. *to rule*, ἄρχειν, with gen. *to say*, λέγειν. *to suffer*, πάσχειν. *talent*, τάλαντον. *ten*, δέκα. *thousand*, χίλιοι.

1. Who is this man? Do you ask who it is? It is my brother. 2. The rest of the soldiers went to the other camp. 3. What is this⁷⁴ you are asking? I do not know what you mean. 4. I never saw so great a multitude of men as were then in the city. 5. The matter was on this wise (*of such a nature*). 6. They sent a thousand bowmen, and as many peltasts *in addition*. 7. He received a second (sum of) ten talents. 8. I ask which of you two did this. Neither of us. 9. You too are a man, and rule over others like yourself (*of such a nature*). 10. I do not know in what numbers (*how many*) the men were. 11. No one has suffered such (calamities) as I have. 12. He says one thing and thinks another. 13. Which of you two imitated the other? 14. What ought (I) to say to such a man?

§ 16. Number and Gender.

(1) In Greek the plural neuter is often used where in English the singular would be found; as for instance with pronouns and adjectives: εἶπε ταῦτα, *he said this* (lit. *these words*); δίκαια λέγεις, *you say what is just*.

(2) The neuter article plural (rarely singular) with a genitive case (or a possessive pronoun) is used in an indefinite way for anything which relates to or proceeds from a person; τὰ ἐκ τῶν θεῶν φέρειν χρή, *we ought to bear what comes from the gods*; τὰ τῆς τύχης, *fortune, accidents*; εὖ φρονῶ τὰ σά, *I am careful of your interests*.

(3) The neuter plural of the superlative adjective, and the neuter singular of the comparative, is used for the adverb, as *αἰσχιστα διετέλεσεν*, *he lived in a most disgraceful way*; *σοφώτερον ποιεῖς*, *you act more wisely*.

(4) With adjectives used as predicates the neuter is often found, though the subject be masculine or feminine.

ἡ ἀρετὴ ἐστὶν ἐπαίνετον, *virtue is a praiseworthy thing*.

Obs.—The verb *ἐστίν* is often omitted: *ἐπαίνετον ἡ ἀρετή*.

(5) The adjectives, *πολύς*, *many*, *much*, and *ἡμισυς*, *half*—and *superlatives* when used with a *genitive*—generally take the gender of the substantive which is in the genitive case.

ἡ πολλὴ (ἡ πλείστη) τῆς γῆς, *the greater part of the land*; *ὁ ἡμισυς τοῦ χρόνου*, *the half of the time*.

(6) With a neuter plural nominative, the verb stands in the singular, as *δῶρα θεοὺς πείθει*, *gifts persuade the gods*; unless persons or living creatures are meant, in which case the verb *may* be in the plural.

EXERCISE 16.

VOCABULARY.—*Attica*, ἡ Ἀττικὴ. *to bear*, φέρειν. *disgraceful*, αἰσχρός. *to go on an expedition*, στρατεύειν, στρατεύεσθαι. *forefathers*, πρόγονοι. *good*, ἀγαθός. *to live, to spend life*, διατελεῖν. *nation*, ἔθνος, τό. *to plant*, φυτεύειν. *to plough*, ἀροῦν. *in my power*, ἐπ' ἐμοί. *praiseworthy*, ἐπαίνετος. *to ravage*, δῆρνν. *to render services = to serve*, ὑπηρετεῖν, with dat. *in my time*, ἐπ' ἐμοῦ.

1. The enemy laid waste half the country. 2. He spent half his life *in a most disgraceful way*. 3. The Peloponnesians ravaged the greater part of Attica. 4. Let us bear what comes from the gods¹⁵. 5. Accustom yourselves to bear what comes from the gods. 6. This is good. 7. Many nations will go³⁰ on the expedition. 8. These things took place³⁰ in the time of our forefathers. 9. These things are not in my power. 10. Alci-

biades rendered many⁵⁷ great services⁵⁸ to his state. 11. Wisdom is praiseworthy⁵⁹. 12. He planted half the land, the other half he ploughed.

2. Use neut. plur. of superlative. 10. Use πολλά with the verb.
12. Use μὲν — δέ (§ 11).

§ 17. Verbs of Saying, Thinking, &c.

i. (1) *φημί*, *I say*, is generally used in the present and imperfect indicative; *λέγω*, *I say*, in the present and imperfect indicative, in the present infinitive and imperative.

λέγω is generally used of *statements*, *φημί* of *conversation*. But *φημί* is also used in an emphatic sense, *to assert* (implying that the assertion is false); in this sense *φάσκειν*, *φάσκων*, *ἔφασκον*, are used for the infinitive, participle, and imperfect (though *ἔφην* may also be used). *οὐ φημί* is *I say no*, *I deny*.

λέγω is also used in an emphatic sense with *τι*, as *λέγει τι*, *he makes a (right) statement; he is right*.

(2) *εἶπον*, *I said*, has no present. It is the past tense (in use) of *λέγω*, and refers to statements rather than conversation. *ἔφη*, for instance, and not *εἶπον*, is used parenthetically in quoting a conversation, e. g. *This, he said, is true*, is *τοῦτ', ἔφη, ἀληθές ἐστι*; but *εἶπεν* is used of proposals made in the public assembly, e. g. *Δημοσθένης εἶπεν*, *Demosthenes proposed*.

ὥς εἰπεῖν or *ὥς ἔπος εἰπεῖν* is *so to say*.

(3) *I will say* is *ἔρω*. *I have said* is *εἴρηκα*, pass. *εἴρημαι*.

(4) In introducing a quoted or indirect statement (*I say, he said, that*), *φημί* is usually followed by the infinitive with the accusative; *εἰπεῖν* is followed by a subordinate clause beginning with *ὥς* or *ὅτι*, *that*, and *λέγειν* by either the infinitive or *ὥς, ὅτι* (Syntax, 157, 159).

(5) ἀποκρίνομαι, *I answer*; ἀποδείκνυμι, *I show*; πυνθάνομαι, *I learn*; ἐνθυμούμαι, *I reflect*, are followed by ὅτι or ὡς. νομίζω, *I think*; δοκῶ, *I think*, take the accusative and infinitive.

ii. The verb in the quoted or indirect clause beginning with ὡς or ὅτι is in the indicative; or, when the verb signifying *to say* is in the past tense, in the optative.

λέγει ὅτι οὐδὲν αὐτῷ μέλει, *he says that he does not care.*

ἔλεγεν (εἶπεν) ὅτι οὐδὲν αὐτῷ μέλοι (ἔμελεν), *he said that he did not care.*

Obs.—In the construction with the accusative and infinitive, past time is often expressed by the aorist = English pluperfect, e. g. ἔφη ταῦτ' ἀμαρτεῖν, *he said that he had done this wrong.* But the aorist is also used where we use the present, simply to give the meaning of the verb, e. g. οὐδεὶς οἷός τέ ἐστιν ἀποδείξαι, *no one is able to show.*

iii. But sometimes after a main verb in the past tense, the verb of the dependent clause is in the present indicative, as εἶπεν ὅτι οὐδὲν αὐτῷ μέλει. Here the actual words spoken are given with a change of pronoun, οὐδὲν μοι μέλει becoming οὐδὲν αὐτῷ μέλει, and the ὅτι introduces this clause, without any alteration in the verb.

Thus in Greek we have a variety in the use of moods in indirect speech which is not allowed in Latin.

i. *He says (said) that the general is present.*

φησὶ (ἔφη) τὸν στρατηγὸν παρῆναι.

λέγει (ἔλεγεν) τὸν στρατηγὸν παρῆναι—

οἷ ὅτι (ὡς) ὁ στρατηγὸς πάρεστι.

(εἶπεν) ὅτι (ὡς) ὁ στρατηγὸς πάρεστι.

ii. *He said that the general was present.*

ἔφη τὸν στρατηγὸν παρῆναι.

ἔλεγεν τὸν στρατηγὸν παρῆναι—

οἷ ὅτι (ὡς) ὁ στρατηγὸς παρῆν—

οἷ ὅτι (ὡς) ὁ στρατηγὸς παρεῖη.

εἶπεν ὅτι (ὡς) ὁ στρατηγὸς παρῆν—

οἷ ὅτι (ὡς) ὁ στρατηγὸς παρεῖη.

iii. *He said that the general was present.*

εἶπεν } ὅτι (ὡς) πάρεστιν ὁ στρατηγός.
ἔλεγεν }

EXERCISE 17.

VOCABULARY.—*to be able*, οἷός τε εἶναι. *bear in mind*, μεμνήσθαι. *to buy up*, συνωνεῖσθαι. *corn*, σῖτος. *corn-seller*, σιτοπώλης. *death*, θάνατος. *every one denies*, οὐδεὶς φησι. *to be dishonourable in one's office*, οὐ καλῶς ἄρχειν.^a *to furnish (find)*, provide, παρέχειν. *from goodwill*, ἐπ' εὐνοίᾳ. *to be guilty of a breach of the law*, παρανομεῖν τι. *according to law*, κατὰ νόμον. *to make money*, κερδαίνειν. *to acknowledge a mistake*, μεταγινώσκειν.^b *necessaries*, τὰ ἐπιτήδεια. *in my opinion—ought*, δοκεῖ μοι, followed by acc. and infin. (lit. *it seems good to me that*). *orator*, ῥήτωρ. *perhaps*, ἴσως. *the poor*, οἱ ἀπόρως διακεείμενοι.^c *to punish*, ζημιοῦν. *the rich*, οἱ ἔχοντες. *to sail away*, ἐκπλεῖν. *to show*, ἀποδεικνύναι. *to be ill-, well-treated*, κακῶς, εὖ πάσχειν. *to be willing*, ἐθέλειν.

1. I said that the rich ought to find necessities for the poor.
 2. They say that the best and wisest (men) are most willing to acknowledge a mistake. 3. No one is able to show that he was dishonourable in his office. 4. They said that he sailed away from a desire to make money. 5. It is said that those who have been badly treated bear it in mind longer *than those who*¹¹ have been well (treated). 6. Some (ἔνιοι) of the orators said that (they) ought to be punished with death. 7. I said that in my opinion the corn-sellers ought to be punished according to law. 8. Perhaps they will say that they bought up the corn from goodwill to the city. 9. They said that they had been guilty of this breach of the law from goodwill to you. 10. Every one denied¹² that he knew him.

4. Say: desiring. 5. Those who have; use article and participle according to § 7, 1 (b). 9. To you; use the possessive pronoun with the substantive.

^a Literally: *to govern, manage an office, not well*. This combination of verb and adverb is common in Greek; cp. εὖ πάσχειν, and note ^c.

^b Literally: *to change one's mind*, implying that the change is acknowledged.

^c διακείσθαι with adverbs is a common paraphrase in Greek = English, *to be — off*, e.g. εὖ διακείσθαι, *to be well off*; κακῶς διακείσθαι, *to be badly off, to be in a bad state*.

EXERCISE 18.

VOCABULARY.—*accuser*, κατηγορος. *all of you*, ὑμεῖς πάντες. *to answer*, ἀποκρίνεσθαι. *anything* = everything, πᾶν. *to consider*, νομίζειν. *to defeat*, conquer, νικᾶν. *to be conquered*, ἡττᾶσθαι. *to declare* = to say, φάναι, λέγειν. *money*, χρήματα. *none of the citizens*, οὐδείς τῶν πολιτῶν. *offensive*, δυσχερής. *to give orders*, προστάττειν, with dat. *it is permitted to me*, ἐξῆστί μοι. *Plataean*, Πλαταιεύς. *to receive*, λαμβάνειν. *three hundred*, τριακόσιοι. *unjustly*, ἀδίκως. *violent*, βίαιος.

1. He answered that he knew the man. 2. *The rest* (§ 15, 1) declared that they did not know him, but one (man) said that he knew that none of the citizens had (*optative*) this¹⁰ name. 3. Not even Pancleon considers himself to be a Plataean. 4. The accuser says that I am receiving money unjustly from the city. 5. I think that all of you are acquainted with (*know*) my life. 6. He says that I am offensive and violent. 7. It is permitted to me to do this. 8. He thinks that he may (*it is permitted to him to*) do anything. 9. When they heard this¹⁷ they went away, thinking that they were defeated. 10. They went away without saying anything. 11. He declared that it was not possible for him (*that he was unable*) to do this. 12. No one is able to show how these things happened²⁰. 13. He said that three hundred soldiers had come into the city. 14. He said that he was general, and that the others had no power (*it was not permitted to the others*) to give any orders²⁷.

10. Without saying anything = saying nothing.

§ 18. The Tenses.

Tenses are used to express the time of an action (or state). The use of the tenses in Greek, especially in the moods beside the indicative, is a marked peculiarity of the language, and must be carefully noted in reading. Much that we express by the use of auxiliary forms is in Greek expressed by the use of different tenses (Syntax, 66—68); for instance, *I was accustomed to do* may be expressed simply by the imperfect tense.

(1) An action may be spoken of as (a) past, present,

or future, and (b) as continuous, momentary, or completed. Hence we get nine tenses, thus—

	CONTINUOUS.	MOMENTARY.	COMPLETE.
Past {	<i>I was doing,</i> ἔπραττον.	<i>I did,</i> ἔπραξα.	<i>I had done,</i> ἐπεπράχην.
Present {	<i>I am doing,</i> πράττω.	<i>I do,</i> πράττω.	<i>I have done,</i> πέπραχα.
Future {	<i>I shall be doing,</i> πράξω.	<i>I shall do,</i> πράξω.	<i>I shall have done,</i> [πεπράξω.]

Obs. i.—All the past tenses begin with the augment, and as the augment is confined to the indicative mood, it follows that *past time* in Greek is expressed in the indicative mood only.

Obs. ii.—The Greeks do not, as a rule, distinguish in the indicative mood the present-continuous and the present-momentary. *πράττω* is *I am doing*, or *I do*. So also in the future, *πράξω* is *I shall be doing*, or *I shall do*. But in the other moods than the indicative, the distinction between these two kinds of time is marked by the use of the present and the aorist tenses.

Obs. iii.—Hence the aorist is constantly used in Greek where we use the present, e. g. οὐχ οἶός τέ εἰμι τοῦτο πρᾶξαι, *I am not able to do this*; μὴ τοῦτο κλέψῃς, *do not steal this*, whereas μὴ κλέπτει is rather *do not be a thief*.

Obs. iv.—The Greeks often express actions in momentary time which we express in completed time, i. e. they use the aorist where we use the pluperfect, e. g. *when he had done this, he went away*, is in Greek, *when he did this, he went away*, ἐπειδὴ τοῦτ' ἔπραξε, ἀπῆει. So also with the participle, τοῦτο πρᾶξας ἀπῆει, *having done this, he went away*. In English we have no aorist participle, i. e. no participle of momentary time; we must translate ἐλθὼν εἶδε, *on his arrival he saw*; εὐ ἐποίησας ἀφικόμενος, *you did a kindness in coming*; it was kind of you to come.

(2) As a general rule, all past actions, spoken of without regard to their continuance or consequences, are put in the aorist indicative, which is thus the common tense for narration.

ἀπέθανε, *he died*; ἡ πόλις ἐάλω, *the city was taken*.

When, on the other hand, it is intended to mark the

consequences of the action as still in existence, the perfect is used, ἡ πόλις ἐάλωκε, *the city has been taken, is now captive*. Hence states of body or mind are put in the perfect.

τέθηκε, *he is dead*; σεσωσμένος, *saved, safe*.

(3) The imperfect, besides denoting a continuous action—*I was doing*—is also used in Greek to denote an action begun and not completed, or a habitual repeated action.

ἐμσθοῦτο τὴν αὐλήν, *he wished (or attempted) to hire the court*; ἔτυπεν αὐτόν, *he kept beating him*.

EXERCISE 19.

VOCABULARY.—Andocides, Ἀνδοκίδης. *better*, κρεῖττον. *to confess*, ὁμολογεῖν. *towards day*, πρὸς ἡμέραν. *to demand*, πράττεσθαι (lit. *to get for oneself*). *democracy*, δημοκρατία (*during the democracy* = *when the democracy was*, δημοκρατίας οὔσης, gen. absol. § 37). *door*, θύρα. *either — or*, ἢ — ἢ; in questions, *was it either — or?* πότερον — ἢ; (Syntax, 150.) *to entreat, beseech*, ἱκετεύειν. *estate*, χωρίον. *to show excessive pity, favour*, κατελεεῖν, with acc., καταχαρίζεσθαι, with dat. *to fasten — to*, δεῖν — ἐκ (lit. *to bind — from*). *handle*, ῥόπτρον. *impossible*, ἀδύνατον. *to kill*, ἀποκτείνειν. *to let go*, ἀφίεσθαι, with gen. *to make mention of*, μνησκεισθαι, with gen. (Prim. 166). *misfortune*, δυστυχία. *it is necessary*, ἀνάγκη ἐστί. *the next night*, ἡ ἐπιούσα νύξ. *not*, with the infinitive mood, μή (Syntax, 115). *of* = *about*, περί, with gen. *olive-tree enclosed in a fence*, σηκός. *on, ἐν*. *to open*, ἀνοιγνύναι (Prim. 155). *you ought to hear*, προσήκει ὑμῖν ἀκοῦσαι. *to pass over*, εἶναι. *to produce*, παρέχεσθαι. *to show*, ἐπιδεικνύναι. *shrine*, τὸ ἱερόν. *a sum of money*, ἀργύριον. *to take away*, ἀφαιρείσθαι. *to think (regard as)*, ἡγεῖσθαι. *thirty*, τριάκοντα (*in the rule of the thirty (tyrants)*, ἐπὶ τῶν τριάκοντα). *to transgress the law*, παρανομεῖν. *valour*, ἀρετή. *when*, ἐπειδὴ. *witness*, μάρτυς. *youth, young man*, νεανίσκος.

1. It is necessary to tell you all *that has happened*¹⁴ (= the facts). 2. When it was towards day, he came (ἦκεν) and opened the door. 3. He entreated (*repeatedly*) me not to kill him, but to demand a sum-of-money. 4. They showed their⁹

valour even in misfortune. 5. They let-go the youth, and began-to-beat me. 6. The rest I will pass over, but what I think you ought to hear, of this I will make mention. 7. He fastened his horse to the handle of the shrine, and in the next night (*gen.*) he took it away. 8. It is impossible for you to show either excessive pity or favour to Andocides. 9. He confessed that he did it. 10. Was it better for me to transgress the laws during the democracy, or during (the rule of) the thirty tyrants? 11. I showed that there was no olive-tree on the estate, and produced witnesses.

11. That there was not an olive-tree.

§ 19. The Moods.

The moods (*διαθέσεις*) express the mode or form in which an expression is made. These modes or forms are numerous. An action, for instance, may be stated as a *fact* in past, present, or future time, &c.; or the expression may take the form of a *command*, a *question*, a *contingency*, a *wish*, a *purpose*. But there are not different moods to correspond to all these forms; there is no such thing, for instance, as an interrogative mood, distinct from the other moods. The same grammatical forms are also used to express a wish and a purpose, &c.

The Greek language is commonly said to have five moods: the indicative, the imperative, the subjunctive, the optative, the infinitive.

The use of the indicative and imperative is easily understood—it is much the same in Greek and English, except in regard to the tenses. The difficulty is rather to understand rightly the use of the infinitive, the subjunctive, and the optative.

The infinitive for the present may be left out of sight. It is not a mood in the same sense as the other moods, because it cannot express *person* or *number*; in fact, it is not, strictly speaking, a verb at all, but only a verbal substantive, expressing the action of the verb in a general

manner (Syntax, 85 ff.). But in indirect speech, as we have seen, it can represent a verb.

The subjunctive and optative remain. These moods are generally represented in English by some form of auxiliary verb, *may, might, should, could, &c.*

The term subjunctive implies that the mood, so called, can only be used in dependent clauses—that is, subjoined to some other clause. In Attic Greek this is true, though there are one or two exceptions: e. g. the aorist subjunctive is used in prohibitions, as *μὴ κλέψῃς*, *do not steal*; the subjunctive 1st person plural represents the imperative, as *μένωμεν*, *let us remain*; and the subjunctive can be used in interrogatives implying deliberation (mostly in 1st person singular and plural), as *τί φῶ*; *what am I to say*?

In the older language the subjunctive is sometimes used as an emphatic sort of future.

τί γένηται; *what will happen*? *οὐκ ἔστιν οὐδὲ γένηται*, *there is not, and cannot be.*

The optative is so called because it is used to express a wish; but this is but a small part of the use of the optative, as will be seen from the following sections.

The chief use of the subjunctive and optative moods is in dependent clauses. When the tense of the verb in the dependent clause is in any way connected with the tense in the main clause, the general rule is that a subjunctive mood follows a primary tense, an optative a historic tense, in the same way that a present subjunctive in Latin follows a primary tense, and an imperfect subjunctive in Latin follows a historic tense.^a

* For this reason the two moods are sometimes spoken of as the primary and historic conjunctives. The terms are convenient for use, but they are nevertheless inaccurate and misleading. We can say in Greek, *εἶπεν ὥς ἔλθοι*, but we cannot say *λέγει ὥς ἔλθῃ* (except in the sense, *in order that he may come*). Nor is there any necessary connexion between the optative and past time. For *παρὴν ἵνα ἴδοιμι*

$\begin{array}{l} \text{πάρεμι ἵνα ἴδω,} \\ \text{adsum ut videam,} \end{array} \left. \vphantom{\begin{array}{l} \text{πάρεμι ἵνα ἴδω,} \\ \text{adsum ut videam,} \end{array}} \right\} \text{I am here that I may see.}$
 $\begin{array}{l} \text{παρῆν ἵνα ἴδοιμι,} \\ \text{aderam ut viderem,} \end{array} \left. \vphantom{\begin{array}{l} \text{παρῆν ἵνα ἴδοιμι,} \\ \text{aderam ut viderem,} \end{array}} \right\} \text{I was present in order that I might see.}$

§ 20. *Optative and Subjunctive in Independent Sentences.*

(1) A wish, which may still be fulfilled, is expressed in the optative, as ἔλθοι, *may he come*. If the wish is negative, μή must be used: μὴ ἔλθοι, *may he not come*.

εἴθε, εἰ, εἰ γάρ, are often added to the optative (cp. § 62 (5)).

(2) Commands and prohibitions are expressed by the imperative and subjunctive: φέρε ἴδω, *come! let me see*; ἴωμεν, *let us go*. In *prohibitions*, if the *subjunctive* is used, the *aorist* tense is required, as μὴ ποιήσης τοῦτο, *don't do this*, except in the 1st person singular or plural.

μὴ δοκῶμεν, *let us not think*.

The present tense expresses a habit, the aorist a definite act: μὴ ποιεῖ, *do not do*, of a habit; μὴ ποιήσης, *do not do*, of a definite act (§ 18, *Obs.* iii.).

(3) Questions implying deliberation are expressed in the subjunctive.

τί φῶ; *what am I to say?* τί δρῶμεν; *what are we to do?*

Sometimes βούλει; *do you wish?* is prefixed, as βούλει μένωμεν; *do you wish us to remain?*

Obs.—μή with the *imperative* of the *aorist* in the second person is not usual in Attic (Madvig).

we might substitute παρῆν ὀψόμενος (or βουλόμενος ἰδεῖν); and for πάρεμι ἵνα ἴδω, πάρεμι ὀψόμενος. If a general definition is to be given, the subjunctive may be defined as the mood of *purpose*, the optative as the mood of *wishing*; and in independent clauses the subjunctive denotes what is regarded as *near* and definite, while the optative denotes what is regarded as *remote* and indefinite.

EXERCISE 20.

VOCABULARY.—*to be absent*, ἀπείναι *to acquit*, ἀφίέναι. *captive (prisoner)*, αἰχμάλωτος. *to deliberate*, βουλευέσθαι. *depositions (evidence)*, μαρτυρία. *to escape (run away)*, ἀποδρᾶν. *to fear*, φοβεῖσθαι. *god*, θεός. *how?* πῶς; (*in indirect questions*), ὅπως.* *how many?* πόσοι; ὅποσοι, ὅσοι. *law*, νόμος. *to set at liberty, i. e. to ransom*, λύεσθαι. *to be at a loss*, ἀπορεῖν. *misfortune*, συμφορά. *to obey*, πείθεσθαι, with dat. *parent*, γονεύς. *to plot against*, ἐπιβουλεύειν, with dat. *to portion (give a dowry to)*, ἐκδιδόναι. *to be present*, παρῆναι. *to reproach*, ὀνειδίζειν, with acc. of thing, dat. of person. *to be silent*, σιγᾶν. *sister*, ἀδελφή. *truth (true things)*, τἀληθῆ.

1. Let me read you the depositions. 2. Come then, let me tell you how many of the captives²⁹ I set at liberty myself. 3. How are we to speak about these things? 4. Will ye receive us, or are we to go away? 5. Shall we speak or be silent? 6. I am at a loss how to portion my sister. 7. I am deliberating how I am to escape you. 8. Do you wish me to tell you the truth³⁰? 9. Do not reproach any one with misfortune. 10. Take the depositions and read them. 11. Fear the gods, honour your parents, obey the laws. 12. Do not³¹ plot against the thirty when absent (*particip.*), and acquit them when present (*particip.*).

§ 21. Sentences of Purpose. Indirect Questions.

(1) A dependent sentence signifying the intention *to*, *in order to*, *in order that*, *with a view to*, can be expressed in Greek by a dependent clause beginning with ὅπως, ὥς, ἵνα, *that*.

* In § 15, 2, we saw that in dependent or indirect questions, after verbs of asking, deliberating, &c., the rule is to use—

not τίς; *who?* but ὅστις.

not πόσος;

(*quantus?*)

but ὅπόσος.

ποιός;

(*qualis?*)

ὅποιος.

πηλίκος;

how old or big?

ὅπηλίκος.

So also

not πότε;

when?

but ὅποτε.

ποί;

whither?

ὅποι.

πού;

where?

ὅπου.

πῶς;

how?

ὅπως.

πόθεν;

whence?

ὅπόθεν.

πῇ;

how? whither?

ὅπη.

But the *direct* interrogatives are nevertheless very frequently used in indirect questions, as ἥρῳτα με τίς εἶην, *he asked me who I was*.

(a) If the verb in the main clause is in a primary tense (present, perfect, future), the verb in the dependent clause is in the subjunctive mood.

πάρεμι ἵνα ἴδω, I am here to see; in order that I may see.

(b) If the verb in the main clause is in a historic tense (an augmented tense), the verb in the dependent clause is in the optative mood.

παρῆν ἵνα ἴδοιμι, I was there to see; in order that I might see.

(2) In indirect questions:

(a) The indicative is used when the verb in the main clause is in a primary tense: *πόθεν ἦκεις; whence do you come? πόθεν ἦκω ἔρει; do you ask whence I come?*

(b) If the verb in the main clause is in a historic tense, the optative may be used, as *ἤρετο πόθεν ἦκοι, he asked whence he came.* (*πόθεν ἦκει* is also possible, but not *πόθεν ἦκη*).

(c) If the question is deliberative, the subjunctive is used when the tense in the main clause is primary, as *ἀπορῶ τί φῶ, I do not know what I am to say.* After a historic tense this subjunctive may pass into an optative, as *ἠπόρει τί δρῶη, he did not know what to do.*^a

(3) Verbs of asking and deliberating are often followed by *εἰ* (§ 22). Here, also, primary tenses are followed by the indicative, and historic tenses by the optative.

(1) *ἔρωτῶ, εἰ τοῦτ' ἀληθές ἐστι, I ask if this is true.*

(2) *ἠρώτα, εἰ τοῦτ' ἀληθές εἶη, he asked if this was true.*

When the clause beginning with *εἰ* represents a deliberative subjunctive, the subjunctive can be retained: *εἰς τὰ χρηστήρια ἔπεμψε, εἰ στρατεύηται ἐπὶ τοὺς Πέρσας, he*

^a This, however, represents *τί δράσω*; (fut. indic.) as well as *τί δρῶ* (subj.), there being no distinction, in this form of construction, between questions for information and deliberative questions.

sent to the oracles (and inquired) if he should march against the Persians, where *εἰ στρατεύηται* is the indirect form of *στρατεύομαι* ;

EXERCISE 21.

VOCABULARY.—to accept, *παραλαμβάνειν*. to announce, bring news, *ἀπαγγέλλειν*. Aphobus, *Ἄφοβος*. to ask, *ἔρεσθαι*, *ἑρωτᾶν*. building, *οἶκμα*. to burn, *κατακαίειν*. to capture (seize), *καταλαμβάνειν*. to converse with, *διαλέγεσθαι*, with dat. to do something with, *χρῆσθαι τι*, with dat. Elatea, *Ἐλάτεια*. to set fire to, *ἐμπιπράναι*. to give up, *παραδιδόναι*. helper, *σύνεργος*. if, *εἰ*. to have need of, *δεῖσθαι*, with gen. to pay (give), *ἀποδιδόναι*, with dat. of person. prytany (public officer at Athens, see Dict. Ant.), *πρυτανεύς*. Theban, *Θηβαῖος*. to be troubled with, *πράγματα ἔχειν ὑπό*, with gen. when, *ὅτε*. whether — or, *εἴτε — εἴτε* (Syntax, 124). to do wrong to, *ἀδικεῖν*, with acc.

1. Cyrus thought that he had need of friends, in order that he might have helpers. 2. I asked Aphobus if any persons were present when he accepted the money. 3. They asked if they should give up the city. 4. He gave him money, that he might not be troubled by him. 5. One came with-a-message (announcing) to the prytaneis that Elatea was captured. 6. They deliberated whether they should burn the Thebans by setting-fire-to (*particip.*) the building, or should do something else (with them). 7. Are we to do wrong to all our citizens in order that thirty may serve us? 8. Having no one with whom to converse, he went away. 9. He sent him to⁴⁸ carry the news (*announce the matter*) to Cyrus. 10. I shall ask Cyrus if he is willing to pay the money.

8. With whom he could converse (*optative*).

§ 22. On *εἰ* and *ἄν*. Conditional Propositions.

(Syntax, 176 ff.)

(1) The conjunction *εἰ* (like our *if*) has the two meanings of *if* and *whether* ; hence it is not only used in indirect questions, as in the last section, but in clauses introducing a hypothesis or supposition. It takes the indicative or optative.

Obs.—*εἰ* + *ἄν* = *ἐάν*, *ἤν*, &c., always takes the subjunctive.

(2) *ἄν* (Syntax, 132) is a particle which we cannot translate in English. It indicates an implied condition :

λέγοιμ' *ἄν*, *I would say* (i. e. *if I were asked*);

or refers to a condition already stated :

εἰ τι ἔχοιμι, δίδοιμ' *ἄν*, *if I should have anything, I would give it.*

Obs. i.—In conditional sentences, *ἄν* with the subjunctive is always in the protasis, never in the apodosis; *ἄν* with the indicative or optative is always in the apodosis, never in the protasis.

Obs. ii.—The *if*-clause is the protasis; the clause which answers to *if* is the apodosis.

(3) The commonest forms of conditional propositions in Greek are the following :—

- (a) εἰ βροντᾷ καὶ ἀστράπτει,
if it thunders, it also lightens.
 εἰ ἐβρόντησε καὶ ἥστραψεν,
if it thundered, it also lightened.
 εἰ τι ἔξω, δώσω,
if I shall have anything, I will give it.

This form of hypothesis, which merely connects two statements in the simplest manner, may be used with any tense of the indicative mood.

- (b) εἰάν = (εἰ *ἄν*) τι ἔχωμεν, δώσομεν,
if we have anything, we will give it.

Here the use of the subjunctive with *ἄν* represents the clause in which it occurs as somewhat uncertain.^a

- (c) εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσῃ,
if any one should do (or were to do) this, he would do me a great service.

In this form of the hypothesis the prospect of decision is not kept in view. The statement is vague. There is no

^a In English we have no exactly corresponding expression; *if I have* is too near the indicative, *if I should have* is too near the optative. It would be possible to say in Greek, εἰ τι ἔξω, *if I shall have*, but this would give a definite reference to a future time, which is not implied in the subjunctive with *ἄν*. This form of conditional proposition is used when we speak with uncertainty, but with a prospect of decision, and in making general statements.

certainly that the person will act in the manner indicated ; if he does, the result indicated will follow.^a

- (d) *εἴ τι εἶχεν, ἐδίδου ἄν,*
if he had anything, he would give it.
εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν,
if he had done this, it would have been well.
τῶν ἀδικημάτων ἂν ἐμέμνητο τῶν αὐτοῦ, εἴ τι περὶ ἐμοῦ γεγράφει,
he would have made mention of his own misdeeds, if he had
proposed anything concerning me.

Observe—

(i.) By placing a hypothesis in past time, the Greeks represent it as impossible.

Hence all forms of conditional sentences, which represent the condition as no longer possible, are expressed in the augmented tenses of the indicative mood.

(ii.) Conditions and consequences which are represented as having duration, and as continuing up to the present time, are placed in the imperfect ; conditions and consequences referring to some moment in past time, are expressed in the aorist.

this is one of the instances (cp. 18, (1), *Obs.* iv.) in which the *have*, *had* of the English perfect and pluperfect are employed in translating a Greek aorist ; but the aorist is used in Greek because the statement, if not hypothetical, would be in that tense (*I had something, and I gave it*).^b

(iii.) When the *perfect* would be used in a sentence not hypothetical, the *pluperfect* is used in the hypothetical form ; e. g. *I have had something, and I have given it*, would require the pluperfect, *if I had had, I would have*

^a In English we often say, *if a person did this, he would do me a great favour*, using the indicative in the protasis, though we do not intend to speak of anything but a mere supposition. We must not be misled by this idiom, which is less exact than the Greek, but remember the difference between *if it was* and *if it were*—where the forms of the verb allow a distinction analogous to the distinction between the indicative and the optative in Greek. In every statement which means, *if this were true, that would also be true*, the optative is to be used in both clauses.

^b Conditional propositions with the imperfect are sometimes not easily distinguished in translation from propositions with the aorist ;

given it. Thus the Greek, by means of the aorist and pluperfect, preserves differences which can hardly be expressed in English.

Lastly, a condition may be spoken of with definite reference to past time, while the consequence is regarded as continuing up to the present. In this case the protasis is placed in the aorist, the apodosis in the imperfect.

(e) εἰ ἐπείσθην, οὐκ ἂν ἤρρωστον, *if I had (then) been persuaded, I should not (now) be out of health.*

Taken out of the hypothetical form, this sentence becomes: *I was not persuaded, and I am out of health.*

Obs.—ἄν is not to be joined with the primary tenses of the indicative or with any tense of the imperative.

EXERCISE 22.

VOCABULARY.—*to be so, οὕτως ἔχειν. to benefit, do a service, ὠφελεῖν, with acc. to be found guilty of, ἀλίσκεσθαι, with gen. to hurt, injure, βλάπτειν, with acc. mina, μνᾶ. murder, φόνος. not only—but also, οὐχ ὅτι—ἀλλὰ καί. Philip, Φίλιππος.*

1. If I have anything, I will give it⁴⁰. 2. If you were to do this, you would confer the greatest²⁷ benefit upon me. 3. If any one should do this, he would greatly²⁷ injure me. 4. If I had a mina, I would give it to the slave. 5. If any one were to do this, he would do the greatest injury to the state. 6. If the wise were to manage the affairs of the state¹⁵, they would confer a great benefit upon all the citizens. 7. If this be so, I will go away at once. 8. If you were really wise, you would admire the beauty of virtue¹. 9. If the citizens were wise, they would have killed not only Xenoclides, but also Philip. 10. If you should be found guilty of murder, the citizens will put you to death.

the meaning is nevertheless different: εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἐπασχον, *if they had been brave men, they would never have suffered this treatment*; this refers to a series of acts in the past: οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν, *he would never have become master of the islands, if he had not been in possession of a fleet*; here the reference is to a past state. The person spoken of was master of the islands for some time, and was possessor of a fleet (Goodwin, Moods and Tenses, § 49 (2)).

(c) Instead of the imperfect or aorist with *ἄν* in apodosis, we have the present or aorist infinitive with *ἄν*.

εἰ τι εἶχεν, ἔφη δοῦναι ἄν.

Thus, where we should have had in the apodosis :

ποιήσω,	{ ποιοίμ' ἄν,	ποιήσαιμ' ἄν,	πεποιήκοιμ' ἄν.
	{ ἐποίουν ἄν,	ἐποίησα ἄν,	ἐπεποίηκεν ἄν.

we shall have :

ποιήσεν,	ποιεῖν ἄν,	ποιῆσαι ἄν,	πεποιηκέναι ἄν.
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EXERCISE 23.

VOCABULARY.—to arrange, equip, furnish, κατασκευάζειν. blessings (goods), ἀγαθά. to come in (of money), προσιέναι. to deprive, στερεῖν, fut. in passive sense, στερήσεσθαι. to happen to know, τυγχάνειν εἰδώς (§ 35 (2)). to inflict, suffer injury, ποιεῖν, πάσχειν κακῶς. to inhabit, οἰκεῖν, with acc. to be master of, ἄρχειν, with gen. mines, μέταλλα. a large sum of money, χρήματα πάμπολλα. to pity, ἐλεεῖν. to have it in my power, ὑπάρχειν ἐμοί (ὑπάρχειν is used impersonally). to praise, ἐπαινεῖν. properly, ὡς δεῖ. to be proved to be, ἐπιδειχθῆναι ὧν (§ 35, (3) b). sea, θάλαττα. so long as, ἕως, with indic. would simply say that = would say so much (τοσοῦτον) that.

1. He said that if you were to do this, you would do him the greatest²⁷ service. 2. I said that if any one were to do this, he would greatly injure me. 3. He said that, if he had a mina, he would give it to the slave. 4. He said that if any one were to do this, he would do the greatest injury to the state. 5. I think that each of you, if any one were to ask him what he did not happen (opt.) to know, would simply say that he did not know. 6. If he is proved to be a good citizen, I think that you ought to praise him. 7. If the mines were properly arranged, I think that a large sum of money would come in from them. 8. They ought to know that if they pity him, they will be deprived of other greater blessings. 9. If the Athenians inhabited an island, they would have had it in their power to inflict injuries without suffering any (but to suffer nothing), so long as they were masters of the sea. 10. He declared that he would not go away unless he received a present.

§ 24. ἄν in Apodosis ; ἄν with Infinitive and Participle.

(Cp. § 34 on the Participle.)

(1) In conditional propositions the protasis is often dropped, and the apodosis alone remains, i. e. we say, *I would, I should, do this or that*—meaning, *if I had the opportunity, if I might*. Hence, in Greek :

(a) The optative with ἄν is equivalent to our *would, should*, and sometimes to our *may, might*.

ἡδέως ἂν θεασαίμην ταῦτα,
I would gladly see this ; or, I should like to see this.
 ἄνθρωπον ἀναιδέστερον οὐκ ἂν τις εὔροι,
one could not find a more shameless fellow.

Sometimes the optative with ἄν is even equivalent to a future, the Greeks preferring the more indirect and doubtful mode of expression to the direct future.

λέγοιμ' ἄν, *I will tell you (with your permission) ; οὐκ ἂν φύγοις, you cannot escape ; εἶποι τις ἄν, φήσειε τις ἄν, some one will (or may) say.*

(b) The indicative aorist with ἄν is equivalent to our *should have been ; οὐκ ἂν εὔρον αὐτόν, I should not have found him.*

Obs.—Often, both in these clauses, and in those with the optative with ἄν, the condition (protasis) is expressed by a participle.

ζητῶν οὐκ ἂν εὔρον,
if I had sought, by seeking, I should not have found.

(2) (a) ἄν gives to the infinitive and participle the same force that it gives to the optative and indicative.

πόσον ἂν οἶε εὐρεῖν τὰ σὰ κτήματα πωλούμενα ; *how much do you think that your possessions would fetch (lit. find) if they were sold ? = πόσον ἂν εὔροι — εἰ πωλοῖτο ;*

If for the present, πωλούμενα, we substitute the aorist participle, πωληθέντα (πραθέντα), we may translate, *how much do you think that they would have fetched, if they had been sold ? = πόσον ἂν εὔρεν, εἰ ἐπράθη ;*

So with the active participle : *τὰλλα σιωπῶ, πολλὰ ἂν ἔχων εἰπεῖν*, *about the rest I am silent, though I should have much to say*, where *πολλὰ ἂν ἔχων εἰπεῖν* = *καίπερ πολλὰ ἂν ἔχοιμι εἰπεῖν*.

Sometimes ὥς is added to the participle in this construction to express the alleged object or intention with which an act is done.

αἰτεῖ μισθόν, ὥς οὕτως περιγενόμενος ἂν τῶν πολεμίων, *he asks for pay, as being thus likely to conquer the enemies*.

Here ὥς οὕτως περιγενόμενος ἂν is = *οὕτω γὰρ ἂν, ὥς φησι, περιγένοιτο* (cp. § 36).

(b) Thus ἄν with the infinitive is often equivalent to a future infinitive. This is the common way of expressing the future after verbs of *hoping, thinking, trusting, knowing, confessing, &c.*, when the future is in any way dependent on a condition expressed or implied.

κάρτ' ἂν εὐτυχεῖν δοκῶ (ἐμέ),
I think that I should be very fortunate,
= κάρτ' ἂν εὐτυχοῖμι.

ὁμολογῶ ταῦτ' ἂν ἀληθῆ εἶναι,
I confess that this would be true,
= ταῦτ' ἀληθῆ ἂν εἶη.

ἤλπισεν ἂν δεῖξαι,
he hoped that he would show.

(3) The optative with ἄν, and also the indicative with ἄν, is very common in questions with *τίς ; πῶς ;*

τίς ἂν νομίζοι ;
who would think ?

τίς ἂν εὔρεν ;
who would have found ? &c.

πῶς ἄν ; with the optative, is also at times used to express a wish.

πῶς ἂν ὀλοίμην ;
would that I might perish.

πῶς ἂν ἔλθοι,
I wish he would come.

EXERCISE 24.

VOCABULARY.—*I should like to* —, ἡδέως ἄν, with opt. of the verb. *that is, no good man ; say : at least* (γε) *being good. messenger, ἄγγελος. to get money, χρήματα λαβεῖν. to please, ἀρέσκειν* (i. e. *to satisfy*), with dat. *to venture, τολμᾶν. to be well for, καλῶς ἔχειν* (impers.), with dat. of person.

1. I should like to know, what I should have suffered (*what would have become of me*), if this had happened. 2. I should like to ask who this (person) is. 3. It would have been well for you, if this had happened. 4. No one would have done this¹⁷. 5. No one, that is, no good man, would have done this¹⁷. 6. I will tell you what I heard from the messenger. 7. I think that you would like to hear why this happened. 8. He went away to Philip, *because he thought he would get money* (*part. with ἄν*). 9. What would not such a man venture to do? 10. How could I please such people?

EXERCISE 25.

VOCABULARY.—*ally, σύμμαχος. clearly, σαφῶς. to contribute money, εἰσφέρειν χρήματα. to find, εὐρίσκειν* (Prim. 166). *happily, εὐδαιμόνως. justly, δικαίως. to live, ζῆν. not to know a thing, ἀγνοεῖν τι. to prove, ἐπιδεικνύναι. rather — than, ἤδιον — ἤ. slavish, ἀνδραποδώδης. strength, ἰσχύς, ἤ. ten times, δεκάκις. to be at one's wits' end, εἰς πολλὴν ἀπορίαν καθεστηκέναι.*

1. I do not know how I could prove the matter more clearly. 2. I am at my wits' end (to know) what I could do to please these men (*what doing* (part.) *I could please*). 3. Oh that I might³⁸ live more happily! 4. Who could have been found wiser? 5. You will not escape from those who¹¹ are pursuing you. 6. Some one will say that the strength of the Athenians consists in the ability of their allies to contribute money (*that this is the strength of the Athenians if their allies be able, &c.*). 7. What can I do to benefit you (*what doing*)? 8. I think that he would rather die ten times than do this¹⁷. 9. Socrates thought that persons who did not know⁴¹ this would justly be called slavish. 10. I do not think that a wiser man could have been found.

§ 25. Compounds with *άν*. Relative Clauses.

(1) (a) The compounds of *άν* (*έάν*, *όταν*, *έπειδάν*, &c.) regularly take the subjunctive after a verb in a primary tense.

παρέσομαι, έάν τι δέη,
I will come (or be with you), if there be any need.

τότε δή, όταν ά χρη ποιήs, εύτυχείς,
then only, when you do what you ought, are you prosperous.

(b) The same rule applies to relatives with *άν* (*ός άν*, *όστις άν*): *ός άν ίδη εύτάκτως και σιωπή ίόντας, έπαινεί,* whomsoever he sees marching in good order, and in silence, he praises.

Obs.—To relatives and conjunctions the addition of *άν* often gives the force of our *ever*: *ός άν* (= *quicunque, si quis*), *whoever, any one, who*; and in the plural, *όταν*, *whenever, &c.*

(2) After a historic tense, and in indirect narration, these compounds with *άν*, relatives, &c., may (a) remain unchanged with the subjunctive; or, (b) their place may be taken by the simple words, *εί*, *ότε*, *έπειδή*, and the relatives *without άν*, with the optative.

Thus

παρέσομαι έάν τι δέη
becomes

(a) *έφη παρέσεσθαι έάν τι δέη,* } he said that he would be present,
(b) *έφη παρέσεσθαι, εί τι δέοι,* } if there were any need.

Obs.—In this use the optative often denotes what has taken place frequently in past time: *optative of indefinite frequency.*

ύπερῶν είχεν όπότε έν άστει διατρίβοι, he had an upper chamber whenever he staid in town;

έπραττεν ά δόξειεν αύτῳ, he did what (in each case) seemed good to him;

ός ίδοι εύτάκτως και σιωπή ίόντας, έήνηι, he used to praise those whom (at any time) he saw marching in good order and silence.

(3) When these compounds of *άν* and relatives with *άν* occur with the aorist subjunctive, that tense sometimes

marks the completion of the action, and thus answers to the Latin future perfect.

ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε,
when you have heard all, judge.

διαφθερεῖ ὃ τι ἂν λάβῃ,
he will destroy whatever he takes (ceperit).

EXERCISE 26.

VOCABULARY.—to join (as an ally), προστίθεσθαι. market-place, ἀγορά. you may go away, say : it is possible for you, &c., ἔξεστί σοι. to make necessary, ἀναγκάζειν. to punish, ζημιοῦν. to stay, i. e. to pass time, διατρίβειν. whenever, ὅποτε, ὅποτε. to be wise, σωφρονεῖν. to do wrong, πλῆμμελεῖν, lit. to strike a false note.

1. If you are wise, you will do this. 2. Whenever I come to the city, I see Socrates conversing in the market-place. 3. When you have done this, you may go away. 4. Whoever does this must be put to death. 5. When you have seen, you will know. 6. Whenever he stayed in the city, he *used-to-come* (*imperf.*) to our house. 7. When you have proved this, I will step down. 8. Whomsoever he saw doing wrong, he used to punish. 9. Whomsoever you join, they will conquer. 10. Whatever the circumstances make necessary, about this I will speak.

EXERCISE 27.

VOCABULARY.—to abandon, προίεσθαι. to advance, ἐπιέναι. amusement, παιδιά. to attack, ἐπικείσθαι. to encamp, αὐλίξεσθαι. to be engaged in serious business, σπουδαῖον τι πράττειν. guard, φύλαξ. to set guards, φύλακας καθιστάναι. to help, ἀρκεῖν, fut. ἀρκέσειν. to indulge (in an amusement), χρῆσθαι, with dat. judges, say : the judging (particip. and article, § 7, (1) b). to judge, δικάζειν. justice, τὸ δίκαιον (§ 8 (1)). to obtain, διαπράττεσθαι. prison, δεσμωτήριον. to publish a proclamation of death, κηρύττειν θάνατον. to retire, ὑποχωρεῖν, ἀναχωρεῖν (the first in the sense of making room for a person). to, παρά, with acc., ὡς, with acc. (of persons only). to want, δεῖσθαι.

1. Whenever the prison was opened, we *used to go* (*imperf.*) to Socrates. 2. Now I am going to the king ; when I have obtained what⁶⁷ I want, I will take you to Hellas. 3. They in-

dulged in this amusement whenever they were not engaged in more serious business. 4. He said that⁸⁵, whenever he went into the city, he saw Socrates talking in the market-place. 5. He said that he saw no one who could help him. 6. He published a proclamation, that whoever did this would be put to death. 7. Whenever they came where it was necessary to encamp, they set guards. 8. Whenever the Athenians advanced, they retired; and when they retired, they attacked them. 9. When you have managed the affairs of the state¹⁵ well, you shall manage mine also. 10. Men praise the judges when they do not (μή) abandon justice.

6. Say: He published a proclamation of death if any one should do this.

§ 26. The Negatives οὐ and μή (Syntax, 114 ff).

(1) The direct negative in Greek is οὐ (negative of fact), which is used in all direct and independent clauses, and in indirect clauses when it is the denial of an actual fact that is made, i. e. after ὅτι, ὥς (*that*); and with ἐπεί, ἐπειδή (*when, after, as, since*). οὐκ ἐθέλει, *he does not choose*; λέγει ὥς οὐκ ἐθέλει, *he says that he does not choose*. οὐκ ἂν γένοιτο, *it cannot be*; οὐκ ἂν ἦλθεν, *he would not have come*; λέγει ὥς οὐκ ἂν ἦλθεν, *he says that he would not have come*. τί οὐκ ἐγένετο; οὐδὲν ἔστιν ὃ τι οὐκ ἐγένετο.

οὐ is also used, even with the infinitive, after verbs of saying and thinking, &c.: οὐκ ἐθέλειν φησί, *he says that he does not choose*; νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honourable*. μὴ δοκῶμεν δρῶντες κακὰ οὐκ ἀντιτίσειν κακά.

(2) When the negative is in any sense dependent, i. e. when it will only hold good under certain conditions—when it refers to a supposed case or purpose, or expresses a fear, solicitude, or care, i. e. when it is = to our *lest* or *whether*, μή is used (negative of conception).

(a) *μή* is used in all prohibitions, whether with the imperative or the subjunctive mood, as *μή κλέψῃς*, *μή κλέπτῃς*, and in wishes with the optative mood, as *μή γένοιτο*.

(b) *μή* is used with all conditional conjunctions, *εἰ*, *εἰάν* (*ἤν*, *ἄν*), *ὅταν*, *ἐπειδάν*, and with *ὅτε*, *ὀπότε*, when a condition is implied.

εἰ μηδὲν ἔχει, πῶς δώσει ;
if he has nothing, how can he give it ?
ὅταν μὴ δύνωμαι, παύσομαι,
when I am able, I will stop.

(c) *μή* is used with all conjunctions expressing intention or purpose, *ἵνα*, *ὅπως*, *ὥς*, &c.

ἄπειμι, ἵνα μὴ ἴδω,
I will go away, in order that I may not see.
τοῦτ' ἐποίει, ἵνα μὴ ἔλθοι,
he did this, in order that he might not come.

(3) In negative propositions, indefinite pronouns and adverbs should be translated into Greek by the corresponding negative forms.

(a) Hence the particles for *neither — nor* (*οὔτε — οὔτε μήτε — μήτε*) are to be used after a negative, where in English we use *either — or* ; and, similarly, *no, nobody, nowhere*, must be used for *any, anybody, anywhere*.

ἀπῆλθεν ἵνα μηδεὶς μήτε ἴδοι μήτε ἀκούσαι, *he went away, that no one might either see or hear.*

(b) The forms compounded with *οὐ* and *μή*, as *οὐδεὶς*, *οὔτε*, *μηδεὶς*, *μήτε*, are to be used according as the principal negative of the proposition is *οὐ* (or a compound of *οὐ*) or *μή* (or a compound of *μή*).

EXERCISE 28.

VOCABULARY.—*to be in danger*, κινδυνεύειν. *to detect*, ἐξελέγχειν. *to be disobedient*, ἀπιστεῖν. *to know*, ἐπίστασθαι. *to let be, leave alone*, εἶναι. *misfortunes*, τὰ κακά. *to order — not, to forbid*, ἀπαγορεύειν. *painful*, ἀλγυνός. *unless*, εἰ μή.

1. If it seems good to you, do so ; if not, let it be. 2. He did not think that it was honourable to go away *when the city was in danger* (*gen. absol.*, § 37). 3. Neither he nor his father said anything⁴¹ about the matter. 4. Say³³ nothing that is not true, that you may not be detected *in falsehood* (*speaking false things*). 5. He says that he will not come unless you go away. 6. I could not, and may I never know (how) to be disobedient to my father. 7. There is no one who⁷¹ does not say that this is true. 8. He ordered him not to go into the city. 9. Do not say anything to any one⁴¹ about the matter. 10. There is nothing painful or disgraceful, which (*such as*) I have not seen in my misfortunes.

§ 27. The Negative continued, μή.

(1) (a) When μή is used with relative sentences, it implies that the negative does not directly and simply deny an assertion in respect to some particular person or thing, but that the negative is conditional or general, and extends to a class, or to all persons or things of such a nature as the thing named (Ex. 27, 3).

τίς δοῦναι δύναται ἑτέρῳ, ἂν μὴ αὐτὸς ἔχει; *who can give to another what he has not got himself?*

Here the negative is conditional (if he has not got it himself), or denotes a class (belonging to the class of things which he does not possess). Hence δὲ μή in Greek is = *qui non* with the subjunctive in Latin.

(b) μή is used with adjectives and participles in the same conditional and general sense: τὰ μὴ καλά, *what is not honourable* (of a whole class of things); ὁ μὴ ποιῶν,

one who does not do (speaking generally); μή ποιῶν, without doing (conditional); ὁ μηδὲν εἰδὼς Οἰδίπους, the *Œdipus*, who (as you imply) knows nothing.

(2) μή is used with infinitives (but cp. § 26, 1).

τὸ μὴ τιμᾶν γέροντας ἀνόσιον, it is wrong (unholy) not to honour old men.

ὥστε, so that, with the infinitive, takes μή; with the indicative, οὐ.

ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, they will afford you security, so that no man shall annoy you;
πράγματα παρείχον ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, they harassed them, so that the army was unable to advance any farther.

EXERCISE 29.

VOCABULARY.—it is agreed, δοκεῖ^a to belong to, to be becoming to, or for, προσήκειν, with dat. brave, ἀνδρεῖος. dangerous, σφαλερός. foolish, μωρός. human affairs, τὰ ἀνθρώπινα. lasting, βέβαιος. not—yet, οὐπω. punishment, ζημία. to repent, μεταμέλειν (impersonal, μεταμέλει μοι, I repent). servant, οἰκέτης. to set sail, ἐκπλεῖν. strong, ἰσχυρός. to summon, παρακαλεῖν. unprepared, ἀπαρασκευος. to make use of, χρῆσθαι, with dat. to vote, ψηφίζεσθαι.

1. I do not think that I know what I do not know. 2. Vote such²⁷ (measures) that you will never repent of them (of which you will never repent). 3. Do you not see how dangerous it is to say or do what one (τις) does not know? 4. What use could one make of a strong or brave man, if he were not wise? 5. I came so unprepared that I did not summon either⁴¹ friends or servants or any other person. 6. It has been agreed that the ships shall not set sail yet. 7. Consider that there is nothing lasting in (gen.) human affairs. 8. They will be worthy of punishment, if they (shall) take what does not belong to them. 9. What army could conquer without (not having) generals? 10. No one that is not foolish would do such a thing.

^a Use the aorist infinitive after δοκεῖ, § 33 (2).

§ 28. ὅπως, with Verbs of Striving, &c. οὐ μή.

I.

(1) After verbs of *striving* (*considering, planning*), ὅπως is often found with the future indicative to express the object of the endeavour.

φρόντιζε ὅπως τοῦτο ποιήσεις, *consider how you will do this.*

φρόντιζε, ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

(2) When the intention is to be marked strongly, i.e. when instead of *how* we can say *in order that*, the subjunctive may be used.

οὐκ οἶε σοι ἄξιον ἐπιμεληθῆναι, ὅπως διασωθῇ ἡ πόλις; *do you not think it worth your while to take care that the city be saved?*

II.

When these constructions occur after a historic tense in the main clause, the optative may take the place of the indicative or subjunctive (but the future optative is rarely used).

ἐπεμελεῖτο ὅπως διασωθείη, *he considered how he might escape.*

But more frequently the construction is not changed even after a past tense, as, ἔπραξεν, ὅπως ἐπὶ τοῖς ἐχθροῖς ἡ πόλις ἔσται, *he took measures that the city might be in the power of the enemy.*

III.

The verb on which ὅπως depends is sometimes omitted, and ὅπως with the future or subjunctive becomes equivalent to an imperative.

ὅπως ἀνὴρ ἔσει, *see that you behave like a man.*

ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἐβλάψεν, *be sure not to do what has often been detrimental to you.*

IV.

(a) οὐ μή with the aorist subjunctive and indicative future is a strong negative.

οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

οὐ σοι μὴ μεβέψομαι, *I will not follow you.*

(b) οὐ μή with the *second person* of the indicative future and an interrogative, is a strong prohibition.

οὐ μὴ λαλήσεις; *don't talk.**

EXERCISE 30.

VOCABULARY.—*argument*, λόγος. *army*, στράτευμα. *as — as possible*, use the superlative adjective with ὥς, e. g. *as good as possible*, ὥς βέλτιστος. *bring in (apply)*, προσφέρειν. *to consider*, φράζεσθαι, φροντίζειν. *cowardly*, δειλός. *to cross*, διαβαίνειν. *food*, σιτία, τά. *freedom*, ἐλευθερία. *to go out from*, ἐξέρχεσθαι ἐκ. *to keep (a peace)*, ἄγειν. *peace*, εἰρήνη. *to pity*, οἰκτίζειν. *to save, keep safe, preserve*, διασώζειν. *shepherd*, ποιμήν, ὁ. *to take measures*, προθυμεῖσθαι (lit. *to be anxious or zealous*), ἐπιμελεῖσθαι (lit. *to take care, be careful*), παρασκευάζειν (lit. *to make preparations*), πράττειν.

1. Take care that one day (ποτέ) you will not pity yourself.
2. Do not bring in a cowardly argument.
3. He shall never go out from this¹⁰ land.
4. Consider how you will escape from these misfortunes.
5. Seuthes orders Xenophon to take measures for the crossing of the army (lit. *to take care that the army may cross*).
6. The shepherd ought to take measures that his⁹ sheep may have food.
7. It is a noble thing to take measures that the citizens may be as good as possible⁶⁴.
8. See that ye show yourselves worthy of the freedom which⁶⁷ ye possess.
9. We ought not only to vote the peace, but also to take measures for keeping it (lit. *how we shall keep it*).
10. He took every means that the city might be preserved (*for preserving the city*).

§ 29. μή, μὴ οὐ, with Verbs of Fearing. Repetition of the Negative.

I.

(1) After expressions of fear, solicitude, uncertainty, &c., μή is used with the *subjunctive* or *indicative*. The subjunctive expresses the apprehension vaguely (*may be*);

* The construction in *a* has been explained by the ellipse of some word signifying to fear, thus: οὐ (δέος ἐστὶ) μὴ —, *there is no fear that*, &c. This explanation does not suit the use of the indicative future, either in negations, as οὐ μὴ μεθέψομαι, *I will not follow you*, where the insertion of δέος fails to explain the mood or tense; or in

the *indicative* is used when the speaker wishes to intimate his conviction that the thing feared, &c., has or will really come to pass.

Obs.—After a historical tense the subjunctive becomes the optative; the indicative is changed into the optative present or aorist (the future optative is rare), or retained, with an alteration of tense.

φοβοῦμαι μὴ θάνω, *I fear that I may die*; ἐφοβούμην μὴ θάνοιμι, *I feared that I might die*.

φοβοῦμαι μὴ εὕρῃσομεν, *I fear that we shall find*; ἐφοβούμην μὴ εὕροιμι, *I feared that I should find* (μὴ εὕρησοιμι, Goodwin, Moods and Tenses, § 26 (b)).

φοβοῦμαι μὴ ἡμαρτήκαμεν, *I fear that we have made a mistake*; (ἐφοβούμην μὴ ἡμαρτηκότες ἦμεν, *I feared that we had made a mistake*.)

(2) When it is feared that the thing has *not* taken place, or will *not* take place, μή οὐ is used. Hence—

φοβοῦμαι μή,

I fear that it will = vereor ne.

φοβοῦμαι μή οὐ,

I fear that it will not = vereor ut, or ne non.

The moods and tenses are the same after μή οὐ as after μή.

(3) The notion of fear is often not expressed before μή οὐ, and the verb in this construction is generally in the subjunctive.

ἀλλὰ μὴ οὐκ ἦ διδασκόν, *but perhaps it is a thing which cannot be taught*.

II.

(1) The Greeks often repeat the negative particle, where in English it is not repeated.

I cannot either speak or be silent, becomes

I cannot neither speak nor be silent,

οὐ δύναμαι οὔτε λέγειν οὔτε σιγᾶν.

No one said anything,

οὐδεὶς οὐδὲν εἶπεν.

prohibitions, as οὐ μὴ λαλήσεις; it seems best to refer both idioms (the subjunctive and the indicative, with or without the interrogative) to one source, and to say that μή is here added to οὐ because the idioms express not only a fact (or question), but also a determination on the part of the speaker.

(2) Sometimes, when a verb expressing a negative idea is followed by an infinitive, the negative is expressed with the infinitive, where it is omitted in English. This is especially the case after verbs signifying *to forbid, to deny, to hinder, &c.*

ἀπαγορεύω μὴ ἐξελθεῖν, *I forbid you to go out.*
ἀρνούμαι μὴ δεδρακέναι, *I deny that I did it.*

(3) When a negative is added to any of the above verbs, it is repeated with the infinitive following. Thus :

ἀρνούμαι μὴ δεδρακέναι becomes
οὐκ ἀρνούμαι μὴ οὐ δεδρακέναι.

Obs. i.—This double negative, μὴ οὐ, is also used after such expressions as δεινὸν εἶναι, αἰσχροὺν εἶναι, αἰσχύνεσθαι, and after such negative expressions as *to be unable, impossible, not right, &c.*

Obs. ii.—μὴ οὐ is also sometimes used with the participle, and with ὥστε and infinitive after negative expressions.

The repetition of οὐ in these constructions brings the general negation expressed by μὴ into more direct reference to the particular case mentioned.

III.

Cases in which two negatives cancel each other must be carefully distinguished from the cases in which the negative is repeated.

οὐδὲν τούτων οὐκ ἐποίησεν,* *lit. : nothing of this he did not do, i. e. he did all this, is to be carefully distinguished from οὐκ ἐποίησεν οὐδὲν τούτων, he did not do any of these things.*

EXERCISE 31.

VOCABULARY.—*to attack, προσβάλλειν. one's country, ἡ πατρίς. to deny, ἀπαρνέσθαι. for, ὑπέρ. irremediable, ἀν-
ήκεστον. to labour with, συμπονεῖν, with dat. to prevent,
ἀπείργειν, κωλύειν (κωλύειν, as a rule, is not followed by μή).*

* In οὐδὲν τούτων οὐκ ἐποίησεν we have a compressed form of expression (§ 58). The sentence is = *οὐδὲν τούτων ἣν ὁ οὐκ ἐποίησεν*, and each verb has its own negative.

1. There was no one to whom he did not tell this. 2. He did not tell this to any one. 3. Do not tell this to any one. 4. He denied that he went into the city. 5. He did not deny that he went into the city. 6. I prevented him from going into the city. 7. No one was prevented from going into the city. 8. I am afraid that some evil will happen to me. 9. He was afraid that the enemy would come into the city. 10. I am afraid that I have done an irremediable mischief⁵⁶. 11. I am afraid that the servant will not come from the country *with* (*particip.*) the horse. 12. It is shameful not to labour with the good.

EXERCISE 32.

1. I fear his coming to some harm (*lest he should suffer something*). 2. I feared the boy would come to some harm. 3. I fear we shall find that these things are⁷⁵ not so. 4. I knew that they would prevent the king from coming into the country. 5. I fear that we have treated them ill. 6. Nothing prevents this from being true. 7. It is not right not to choose to fight for one's country. 8. I fear this will happen. 9. The general forbade his⁹ soldiers to attack the enemy. 10. There is no one who would not be willing to do this.

§ 30. *The Infinitive* (Syntax, 85 ff.).

The use of the infinitive in Greek is more extensive than in Latin, and therefore nearer to the use in English. It includes, not only the Latin infinitive, but often also the supine in *-u*, and the participle in *-dus*.

(1) The infinitive is added to verbs and adjectives as a complement or extension of the notion contained in the verb or adjective.

δεινὸς εὐρεῖν, *clever at finding*; ἄνθρωπος πέφυκε φιλεῖν, *it is the nature of man to love*.^a

^a The infinitive is really the case of a verbal noun of agency, which has gradually attained a wider and more adverbial use. φιλεῖν is, literally, *in loving*; εὐρεῖν, *in finding*, or *for finding*. This original use is most difficult to trace in the *accusative and infinitive*, e.g. λέγει αὐτὸν ἀπελθεῖν, *he says that he went away*; but even here the strict grammatical translation appears to be, *he speaks of him in having gone away*, i.e. the accusative is really 'governed' by λέγει, and the infinitive forms the complement of the assertion.

Hence the infinitive often expresses the *purpose* or *object* of an action.

παρέχω ἐμαυτὸν ἐρωτᾶν, *I offer myself to be questioned*; μαθάνειν ἡκομεν, *we are come to learn*.

Obs.—The infinitive *active* is used where we should use the *passive*, e. g. ἐρωτᾶν, not ἐρωτᾶσθαι. So ἡδὺς ἀκούειν, *sweet to be heard, to hear*.

(2) The particle ὥστε, *so that*, is used with the infinitive to express a *consequence* or *result*; or if the consequence is regarded as having actually taken place, ‘as an independent fact,’ the indicative may be used.

Obs.—The usual negative with the infinitive is μή — (cp. 27, (2)).

οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ’ εἰρήνης αἰρεῖσθαι,
he is so senseless as to choose war in preference to peace.

οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ’ εἰρήνης αἰρεῖται,
he is so senseless that he actually chooses war in preference to peace.

(3) The accusative and infinitive is used in Greek as in Latin, with this exception, that when the subject of the infinitive is the same as the subject of the principal verb, the nominative case is retained, even before the infinitive.

Κλέων ἔφη οὐκ αὐτὸς ἀλλὰ Νικίαν στρατηγεῖν, *Cleon said that not himself, but Nicias, was general.**

Here, in Latin, we should have *se* before the infinitive.

Cleo se imperatorem esse negavit.

EXERCISE 33.

VOCABULARY.—*to give advice*, συμβουλεύειν, with dat. *to be ashamed*, αἰσχύνεσθαι. *to be a beggar*, πτωχεύειν. *to be born*,

* This idiom is one of the most distinctive characteristics of Greek. and when we find something similar in Latin, as in Virgil’s *sensit medios delapsus in hostes*, we must suppose an imitation of the Greek construction, unless, indeed, the translation of this passage is, ‘Having fallen into the midst of the enemy, he found it out.’

πεφυκέναι. *to burn*, καίειν. *to have compassion*, συγγνώμην ἔχειν, with dat. *competent*, ἱκανός. *to consider*, λογίζεσθαι. *to cut*, τέμνειν. *death*, θάνατος. *to desire (long for)*, ἐρᾶν, with gen. (lit. *to love*). *to desire (wish)*, βούλεσθαι. *to determine*, γινῶναι. *to entreat*, δέισθαι. *to give up*, παραδιδόναι. *to guard*, φυλάττειν. *housekeeper*, οἰκονόμος. *to judge*, γινῶναι. *to leave*, καταλείπειν. *to manage (a house)*, οἰκεῖν, with acc. *to offer*, παρέχειν. *Phliasians*, Φλιάσιοι. *prepared (ready)*, ἔτοιμος. *it is right, it is a duty*, προσήκει. *to be situated (in a certain condition)*, καθεστάναι. *to be a slave*, δουλεύειν. *to undergo (endure, suffer)*, ὑπομένειν. *to be willing*, ἐθέλειν. *worth while*, ἄξιον.

1. I offer myself to be cut and burnt⁴⁴. 2. The Phliasians gave up their city to the Lacedæmonians to guard. 3. Xenophon left the half²⁹ of his army to guard the camp. 4. Themistocles was most competent to speak and judge and act (use *aorist*). 5. They were prepared to undergo any dangers. 6. There is no one so foolish as to desire death. 7. They said that they were prepared to undergo any dangers, but that their friends were not. 8. It is right to be willing to listen to those who desire to give advice. 9. It is not pleasant to have many enemies. 10. It is worth-while to consider the position of the affairs of Philip (*the affairs of Philip in what (position) they now are situated*). 11. You were not born to be a slave. 12. I am ashamed to be a beggar. 13. I entreat you to have compassion upon me. 14. I determined to cross the river. 15. It is the part of (*gen.*) a good housekeeper to manage his house well.

§ 31. *Infinitive continued. Subject and Predicate.* *Infinitive with Article.*

(1) We saw (§ 30 (3)) that when the subject of the infinitive was the same as the subject of the principal verb, the nominative case was retained. But this subject is generally omitted before the infinitive when it has been expressed or assumed with the principal verb.

ἔφη σπουδάζειν, *he said that he was in haste.*
συνειπεῖν ὁμολογῶ, *I confess that I assented.*

When the subject of the infinitive is thus omitted, because expressed with the principal verb, an adjective agreeing with it, or a substantive (in apposition, as predicate, &c.), is put in the case in which the omitted substantive would have been, i. e. in the nominative.

ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say that he was the son of Zeus.*

Here the subject before εἶναι is omitted, but υἱός, the predicate, is in the nominative.

In *oratio obliqua* this would, of course, become λέγουσι τὸν Ἀλέξανδρον φάσκειν εἶναι Διὸς υἱόν, with accusative for nominative.

ἔφη τριταῖος ἐλθεῖν, *he said that he came on the third day.*
ὁμολογοῦσιν ἐχθροὶ εἶναι, *they confess that they are enemies.*

(2) After εἶναι, γίνεσθαι, καλεῖσθαι, &c., an adjective or substantive, which forms the predicate with the infinitive, is mostly put in the same case as the noun of which it is predicated.

ἔδعونτο αὐτοῦ εἶναι προθύμον, *they entreated him to be zealous ;*
ἔξεστί μοι γενέσθαι εὐδαίμονι, *it is possible for me to become happy.**

(3) The neuter article is often added to the infinitive, which then becomes a neuter noun, capable of declension in the singular. Cp. § 7 (2).

τὸ ὑγιαίνειν, *health.*
τοῦ ὑγιαίνειν, *of health, &c.*

(a) In the genitive, the infinitive with the article sometimes denotes a *motive* or *purpose*.

ἔτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, *and Atalanta also was fortified, that robbers (or pirates) might not damage Eubœa.*

* It is also possible to say ἐδέοντο αὐτοῦ εἶναι πρόθυμον. The difference between this and ἐδέοντο αὐτοῦ εἶναι προθύμον is the same as the difference between *they entreated him that he would be zealous*, and *they entreated him to be zealous* ; i. e. in the former the adjective agrees with a subject understood, αὐτόν supplied from αὐτοῦ.

(b) A *preposition* with the article and infinitive may be equivalent to a sentence introduced by a conjunction.

οὐδὲν ἐπράχθη διὰ τὸ ἐκείνον μὴ παρῆναι, *nothing was done, because he was not present* (= ὅτι ἐκεῖνος οὐ παρῆν), *owing to his absence.*

(c) When the infinitive with the article has a separate subject, it, following the general rule, is in the *accusative*.

οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right when one suffers wrong to avenge himself by doing wrong in return.* (Cp. ληστὰς in a, ἐκείνον in b.)

(4) The infinitive with the article is often to be translated by a substantive.

τὸ πολλὰ ἀπολωλέκηναι, *our numerous losses*; τὸ ἐπιτιμᾶν, *finding fault, criticism*; τὸ εὖ πράττειν, *prosperity, &c.*

Hence, conversely, abstract substantives in English are often to be expressed in Greek by the infinitive of the cognate verb with the article.

prosperity = τὸ εὖ πράττειν, &c.*

owing to his absence = διὰ τὸ ἐκείνον μὴ παρῆναι.

Obs.—Though abstract words and modes of expression are common both in Greek and English, it does not follow that abstract forms or words in English are always to be rendered by abstract forms or words in Greek; for instance, ‘a life of virtue’ would certainly not be translated by the words βίος ἀρετῆς, but by some such phrase as ‘to pass life in doing just things.’ And even when abstract words are used in Greek, it should be remembered that in Greek they have *gender*, which gives them a sort of personification which is not present in the English.

* The infinitive thus used, ‘still retains its regimen as a verb,’ i. e. it governs cases, &c., as in the example, τὸ πολλὰ ἀπολωλέκηναι, where πολλὰ is the accusative after the verb, or τὸ ἄγγελον πέμπειν, *the sending a messenger*; ‘and any quality or circumstance attributed to it must be expressed, not adjectivally, but adverbially,’ as in τὸ εὖ πράττειν (Clyde, *Greek Syntax*, § 6, *Obs.* 1). Of course, τὸ καλὰ πράττειν is correct, but it means, *the doing honourable things*.

EXERCISE 34.

VOCABULARY.—*to be a great advantage for*, πολλῶ προσέχειν *πρός*, with acc. *to criticise, find fault with*, ἐπιτιμᾶν, with dat. *the fact that*, use τό with the infinitive, e. g. τὸ ἐλθεῖν αὐτόν, *the fact that he came, the fact of his coming.* foolish, ἀνόητος. *to be foolish*, κακῶς φρονεῖν. *to fortify*, τειχιζειν. *with full power, autocratic*, αὐτοκράτωρ. *to hate*, μισεῖν. *incentive*, ἀφορμή. *to long for*, ἐπιθυμεῖν, with gen. *to lose*, ἀπολλύναι (perdere). *lord*, κύριος. *neglect*, ἀμέλεια. *to persuade*, πείθειν, or better, aorist, πείσαι. *to put down to*, τιθέναι, with gen., e. g. τιθέναι μωρίας, *to put down to folly.* *to put in rapid execution, to execute rapidly*, τὸ ταχὺ πράττειν. *ruler*, ἄρχων. *to succeed, success*, τὸ εὖ πράττειν. *undeservedly*, παρὰ τὴν ἀξίαν. *warlike schemes, plans*, τὰ τοῦ πολέμου. *worse*, χείρων.

1. I long to become ruler with full powers. 2. I do not think that I am worse than the others (*gen.*). 3. It is possible for you to become better than others⁵. 4. They entreated him to become their ally. 5. Our numerous losses in the war one might justly put down to our neglect. 6. Criticism, one may say, (is) easy. 7. To foolish men⁵ undeserved success is an incentive to folly. 8. The fact that Philip, in his single self⁶ (εἰς ὤν), is lord of all is a great advantage for (πρός) the rapid execution of warlike schemes. 9. He persuaded them that he was a god. 10. Nothing was done, because all the soldiers hated the general. 11. The city was fortified, that no one might⁸ do an injury to the citizens. 12. He went away that no one might⁸ see him.

5. Say: That we have lost many things.

§ 32. Infinitive continued.

(1) The usual construction, described in § 30 (3), is retained even when the infinitive mood is introduced by the article or ὥστε.

(a) πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φιλαντοὶ εἶναι,
they make self-interest the object of their lives (live with a view to self-interest) because they are lovers of themselves.

(b) ἐκπέμπονται ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι,
they are sent out on the understanding that they are to be equal (to be on an equal footing) with those that are left behind.

(c) μηδεὶς τηλικούτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβῆς,
μὴ δοῦναι δίκην,
*let no one be so powerful amongst you as not to be punished if
he transgresses the law.*

Obs.—Of course, when the subject is different, the accusative is used : οὐδὲν ἐπράχθη διὰ τὸ ἐκείνον μὴ παρῆναι, *nothing was done, because he was not present.*

(2) A simple infinitive, and sometimes an accusative and infinitive, is added to assertions in order to limit them, with ὥς or ὅσον in the sense of *so, so far as* : ὥς εἰπεῖν, *so to say* ; ὅσον ἐμὲ εἰδέναι, *so far as I know*. Sometimes the infinitive is used alone, without ὥς : δοκεῖν ἐμοί, *in my opinion*.

EXERCISE 35.

VOCABULARY.—*ambitious*, φιλότιμος. *to attack*, ἐπιέναι, ἐπελθεῖν. *to beat off*, ἀμύνεσθαι. *to be the beginning of*, ἄρχειν. *to conjecture*, ἐπικάζειν. *equal*, ὅμοιος. *to excel*, προέχειν. *lovers of self*, φίλαυτοι. *to manage well* (of a form of political constitution), καλῶς πολιτεύειν. *to prefer*, βούλεσθαι μᾶλλον. *in preference to*, ἀντί, with gen. *to be highly prized by*, τίμιος εἶναι, with dat. *to suffer punishment*, δίκην δίδοναι. *to have never tasted*, ἄγευστος εἶναι, with gen. *on an understanding that*, ἐπὶ τῷ, with inf.

1. They choose war in preference to peace, because they have not tasted the evils of war. 2. They undergo every labour because they are ambitious. 3. All men, so to say, are lovers of self. 4. I am come *on an understanding that* I am to be on an equal footing with (*equal to*) the other citizens. 5. He will not do this, so far as I conjecture. 6. In my opinion that day was the beginning of great evils to the Athenians. 7. Democracies, when well managed (*part.*), excel in being more just. 8. They do everything to avoid (ὥστε μὴ) suffering punishment. 9. You prefer to beat off their attack, instead of attacking them yourselves. 10. To become citizens *of your city* (παρ' ὑμῖν) is highly prized by all men.

§ 33. *The Aorist Infinitive. The Infinitive after δοκεῖν, ἐλπίζειν, μέλλειν, &c.*

(1) The aorist infinitive is used in two different modes, which must be carefully distinguished.

(a) It is sometimes a *preterite*, as in the indicative. Thus is the case when it is used, without ἄν, after verbs of *saying* and *feeling* (*declarandi et sentiendi*), and sometimes when an accusative and infinitive is used with the article.

Ἐπύαξα ἐλέγето Κύρῳ δοῦναι πολλὰ χρήματα,
it was said that *Ergasa* gave (ἔδωκεν) much money to *Cyrus*.

τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκία, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκίας ταῦτα παθεῖν,^a
the fact that none of the cities was taken by siege is a very great proof that the *Phocians* were persuaded into their misery owing to these men.

(b) In other uses the aorist infinitive has not a *past* signification, but differs only from the present as a momentary from a continuous tense (cf. § 18).

λέγειν δυνατότατος, very able to speak (present); γινῶναι ἱκανώτατος, very capable of forming an opinion (aorist); τὸ γῆμαι, marriage.

(2) (a) After δοκεῖ, impersonal, *it seems good*, use infinitive present or aorist: δοκεῖ λέγειν, δοκεῖ ἀπελθεῖν.

(b) After δοκῶ, personal, *I am likely to, I think that*, use infinitive aorist with ἄν: δοκεῖτε μοι τοῦτο ἂν παθεῖν.

(c) After μέλλω, *I am likely to, I intend to*, use infinitive future; more rarely infinitive present or aorist: μέλλω ἄρξειν, μέλλει γίνεσθαι, γενέσθαι.

(d) After ἐλπίζω, *I hope, &c.*, use the future infinitive, or aorist with ἄν, more rarely the aorist without ἄν: ἐλπίζω τοῦτο ἔσσεσθαι, *I hope that this will take place*, τοῦτ' ἂν γενέσθαι.^b

^a In other words, the aorist has a past sense in the infinitive when it represents an aorist indicative.

^b τοῦτ' ἂν γενέσθαι may be = to τοῦτο ἂν γένοιτο, or to τοῦτο ἂν ἐγένετο, *he hoped that this would happen, or that it would have happened*.

(e) After ὑπισχνούμαι, *I promise*, &c., the future infinitive will be found, where in English the present is in use.

ὑπέσχετο τοῦτο ποιήσειν, *he promised to do this*.

Obs.—ὑπέσχετο ποιῆσαι is also possible. Cp. Goodwin, Moods and Tenses, § 23, 2, n. 3.

EXERCISE 36.

VOCABULARY.—*basely*, κακῶς. *to hope*, ἐλπίζειν. *hope*, ἐλπίς. *to inhabit*, οἰκεῖν. *to intend*, μέλλειν. *necessity*, ἀνάγκη. *what is right*, τὰ δίκαια. *to save*, σώζειν. *when*, ὅτε.

1. *It is said that* the Cyclopes inhabited the island. 2. He declared that he went away himself²⁴ when Cyrus came. 3. It is better to die ten times than to live basely. 4. This they will not do, if they intend to do what is right. 5. I hope that Cyrus will come. 6. There is a hope that the enemy will not come into the country. 7. *It seems to me that they* would never have done⁴⁰ this if they had not been compelled (*if there had not been a necessity*). 8. He was unwilling either⁴¹ to go away or to remain. 9. *It seems to me that Philip* would not have done⁴⁰ this if he had intended to keep the peace. 10. There was no hope that their affairs would ever become better. 11. There is no hope of saving the city.

Obs.—The Greeks often use a *personal* construction where we use an *impersonal*, e. g. instead of *it is (was) said that he*, they say, *he is (was) said*; instead of *it seems, seemed that he*, they say, *he seems, seemed*, &c.

§ 34. The Participle.

Greek is distinguished from English and from Latin by the wide use of participles. Speaking generally, we may distinguish two uses.

(1) *The Participle with the Article* (§ 7 (1)).—The participle with the article is equivalent to a verbal substantive.

ὁ ποιῶν = *the doer*.

It may often be paraphrased by a relative clause: ὁ ποιῶν = ὃς ποιεῖ, ὁ ταῦτα ποιῶν = ὃς ταῦτα ποιεῖ. Regarded as a substantive, the participle with the article may be the subject or the predicate of a sentence, or may stand in apposition to another noun: ὁ ἀδικήσας ἔφυγε, οὗτός ἐστιν ὁ ἀδικήσας, Αἰσχίνης ὁ ποιήσας ἔφυγε.

(2) *The Participle without the Article.*—The participle without the article is part of the predication, i. e. it is closely connected with the verb of the sentence, and defines the action in some way or other.

ἐκεῖνος λαβὼν ἀπόχετο, he, having taken, went away.

The participle without the article may thus represent a descriptive relative sentence, or a temporal or causal sentence (*when he had taken; because he had taken*) in close connexion with the verb. Hence—

(a) Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.*, may often be translated into Greek by omitting the relative or conjunctive, and turning the verb into a *participle*.

ποιήσας ἀπόχετο, when he had done this, he went away; ἀδικήσας ἔφυγε, because he had done wrong, he ran away; ὄρνιν εἶχε τίκτουσαν ᾧα, he had a hen, which laid eggs (he had a hen, and it laid eggs).

When the relative clause describes a permanent attribute, or is otherwise not in close relation with the verb as part of the predicate, the article is to be added to the participle: *οἰκτερε τὴν τεκούσαν, have pity on her who bore you, your mother; ἀπέκτεινε τὸν ἀδικοῦντα, he slew the person who was doing wrong (τὸν ἀδικοῦντα = a substantive); ἀπέκτεινεν ἀδικοῦντα, he slew him when he was doing wrong (ἀδικοῦντα = predicate).*

(b) Two verbs connected by *and* in English, may in Greek be rendered by a verb and participle, especially in the past tense (Ex. 1, 13).

*he took and went away, λαβὼν ἀπόχετο.**

* This gives the relation of the tenses more accurately than the participial translation, *having taken, he went away*, which confuses the aorist and perfect participle. The two actions expressed by *λαβὼν* and *ἀπόχετο* are intended to be simultaneous, but such a relation can only be expressed in English by using two verbs.

(c) The English verbal substantive in *-ing*, under the government of a preposition, may often be translated into Greek by a participle agreeing with the nominative case of the sentence.

ληιζόμενοι ζῶσιν, *they live by plundering.*

EXERCISE 37.

VOCABULARY.—*to be deposed*, ἐκπίπτειν τῆς ἀρχῆς (lit. *to fall out of the government*). *the facts*, τὰ γενόμενα. *to fear*, δέισαι, *of rational apprehension*. *from*, παρά, with gen. *to meet*, ἀπαντᾶν, with dat. *to meet with*, τυγχάνειν, with gen. *mercy*, ἔλεος. *to give an opinion*, γνώμην εἰπεῖν. *pity*, αἰδώς, οὖς. *to pity*, οἰκτεῖρειν. *punishment*, τιμωρία. *to set out*, πορεύεσθαι (to a person, ὡς, with acc.). *to step down*, παραβαίνειν. *three*, τρεῖς, τρία. *truth*, ἀλήθεια. *to be a tyrant*, τυραννέειν.

1. When I had said this, I went away. 2. When he said this, the general ordered him to step down. 3. I met Philip as he was going away. 4. After being tyrant three years Hippias was deposed. 5. I learnt this while yet a child. 6. The person who gave this opinion was Pisander. 7. Is it more just to pity the dead man, or her who killed him (*part.*)? 8. She killed him *without fear* of gods or men. 9. If she were to meet with neither pity nor mercy from you, she would meet with the most righteous (*just*) punishment. 10. Tissaphernes sets out to the king *with* ^π about 500 horsemen. 11. I shall be saved by telling the facts truly (*with* (μετά) *the truth*).

§ 35. Participle continued.

(1) The future participle is used to express a purpose; it may, of course, be added either to the subject or object of the sentence, and be used with or without the article.

ἔρχομαι ὑμῖν ἐπικουρήσων,
I am coming to aid you.

τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα,
he who wrongs another should be taken before the judges to be punished (lit. *to pay the penalty*).

ἄνδρας τοῦτο ποιήσοντας ἐκπέμπει,
he sends out men to do this.

οὕτω ὁ λωφήσων παρῆν,
the person who would set him at liberty was not yet present.

(2) Many verbs have the complement of the predicate in the participle, where in English the infinitive, participial substantive in *-ing*, or a dependent sentence would be used. Such are verbs expressing *continuance* or *cessation*, *pleasure* or *shame*, &c.

διατελεῖ τοῦτο ποιῶν, *he continues doing this.*

παύεται τοῦτο ποιῶν, *he is stopped from, or ceases, doing this.*

Such verbs are διατελῶ, διάγω, κάμνω, ἀπείρηκα, παύομαι, ἐκλείπω, χαίρω, ἡδομαι, ἀγανακτῶ, αἰσχύνομαι, ἄχθομαι, ἄρχω, ὑπάρχω, ἀδικῶ, εὖ or καλῶς ποιῶ, &c. (Madvig, Greek Syntax, § 177).

Especially worthy of notice are τυγχάνω, λανθάνω, and φθάνω.

ἔτυχον παρόντες, *they happened to be present* ; — λανθάνω τι ποιῶν, *I escape notice while doing something*, i. e. (a) *I do it unknown to myself*; *I do it unconsciously*; (b) *I do it unknown to others*, i. e. *I do it secretly*; — ἔφθην αὐτοὺς ἀφικόμενος, *I was before them in arriving*, i. e. *I arrived before them*; — οὐκ ἂν φθάνοις ποιῶν τοῦτο, *you cannot do this too soon*; or, with an interrogative: οὐκ ἂν φθάνοις ποιῶν τοῦτο; *won't you do this at once?*

(3) Many verbs that signify *emotions*, *perceptions by the senses*, *knowledge*, and *recollection*, take the *participle*.

(a) When used actively, the participle agrees with the object.

οἱ Ἕλληνες οὐκ ᾔδεσαν Κῦρον τεθνηκότα,
the Greeks did not know that Cyrus was dead.

(b) When used intransitively or passively, so that the subject of the participle and verb is the same, the participle is in the nominative.

ἐξελέχθη ἀδικήσας,
he was convicted of crime.

ἴσθι λυπηρὸς ὢν,
know that you are troublesome.

So ὁρῶ, αἰσθάνομαι, ἀκούω, πυνθάνομαι, μανθάνω, οἶδα, μέμνημαι, δηλῶ, ἀποφαίνω, ἐξελέγχω, &c. (Madvig, § 178).

Obs.—With some verbs a slightly different meaning is conveyed by the use of the participle and the infinitive.

αἰσχύνομαι λέγων,

I am ashamed while I speak;

αἰσχύνομαι λέγειν,

I am ashamed to speak, (and therefore do not speak).

φαίνομαι ποιῶν,

I am seen doing; I obviously do;

φαίνομαι ποιεῖν,

I seem to do (whether I do or not).

So οἶδα ποιῶν, *I know that I do; οἶδα ποιεῖν, I know how to do.*

EXERCISE 38.

VOCABULARY.—*it will be to our advantage to*, ἄμεινον ἔσται ἡμῖν, with particip. *for his own benefit*, ἑαυτοῦ ἔνεκα. *to compel*, ἀναγκάζειν. *I am conscious of*, σύννοιδ' ἑμαυτῷ, with particip.^a *to convict*, ἐξελέγχειν. *to delight in doing*, χαίρειν ποιῶν. *to despise*, καταφρονεῖν, with gen. *to do* — *to*, ἐργάζεσθαι, with double acc. (§ 39 (2)). *guilty*, αἷτιος. *harm*, συμφορά. *to help*, ἐπικουρεῖν, with dat. *I am here*, πάρεμι. *obvious*, clear, φανερός. *to take refuge with*, καταφεύγειν ἐπί, with acc. *I repent*, μεταμέλει μοι (*it repents me*), with particip. *to break a truce*, σπονδὰς λύειν.

1. I am here to help you. 2. The allies sent ambassadors to Lacedæmon to announce the victory. 3. If you do this, know that you will suffer for it. 4. He delights in being praised, because⁴⁶ he is ambitious. 5. You are doing wrong in beginning the war and breaking the truce. 6.^b It is clear that you despise me. 7.^b It was obvious to all that the Thebans would be compelled to take refuge with us. 8. I am conscious that I have been wronged. 9. Philip has been convicted of doing everything for his own benefit. 10. I shall be shown to have been guilty of no harm, but¹⁹ to have done much good to the city. 11. I repent having done this. 12. It will be to our advantage to keep the peace.

^a The participle may be in the nominative or dative: σύννοιδ' ἑμαυτῷ, οὐδ' ὅτιοιόν σοφὸς ὢν, or σύννοιδ' ἑμαυτῷ οὐδέν ἐπισταμένῳ.

^b Use the personal construction (cp. Ex. 36, *Obs.*).

§ 36. Participle continued. ἄτε, ὥς, with Participles.

(1) The particle ἄτε (frequently strengthened by δῆ, ἄτε δῆ) is used with a participle when we denote a *ground* or *reason* which we allege (in *our* opinion) as *naturally accounting for the action, conduct, &c.*, that we are relating of *another person*.

ὁ Κῦρος, ἄτε παῖς ὢν, ἤδετο τοῖς τοιούτοις,
Cyrus, as being a boy (as was natural in a boy), took delight in
such things.

(2) The particle ὥς is often added to participles which express the *intention* or *supposition* with, or under which, an action is done.

ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι,
they are vexed, thinking themselves deprived (lit. as having been
deprived) of some great advantages.

Ἄρταξέρξης συλλαμβάνει Κῦρον, ὥς ἀποκτενῶν,
Artaxerxes arrests Cyrus with the intention of putting him to
death.

EXERCISE 39.

VOCABULARY.—about, περί, with gen. to allow, stand by and see, περιορᾶν. to anticipate, φθάνειν (Prim. 167). to be ashamed, αἰσχύνεσθαι. calamity, συμφορά. to cease, παύεσθαι. to continue, διατελεῖν. to escape notice, λανθάνειν (Prim. 167). messenger, ἄγγελος. to do great mischief to, μέγα κακὸν ποιεῖν, with acc. mortal, θνητός. to perceive, αἰσθάνεσθαι (Prim. 167), with gen. to speak well of, εὖ λέγειν, with acc.

1. You cannot go away too soon⁵⁰. 2. The enemy arrived at the city before (us)⁵⁰. 3. Philip, as was natural for an ambitious man, did everything for his own interests (for the sake of himself). 4. They took them away with the intention of putting them to death. 5. They entered the city without being observed⁵⁰. 6. Unknown to myself I have fallen⁵⁰ into a great calamity. 7. He happened to be in the city when the messenger came. 8. They went away under the impression that they were conquered. 9. It is evident that he can⁵⁴ not speak well of his friends, nor treat them well. 10. Unknown to them-

selves they have done great mischief to the city. 11. I am not ashamed of speaking the truth about myself. 12. I remember that I heard⁶¹ these things from Pericles. 13. All his life long (*acc.*) he continued to talk (*converse*) in the market-place. 14. He perceived that the enemy had arrived before him in the country. 15. Cease speaking. 16. I know that I am mortal. 17. I will not stand by and see you injured (*I will not allow you being injured*). 18. I cannot tell you the facts *for shame* (*part.*).

§ 37. Genitive Absolute, &c.

(1) It often happens that the cause, time, manner, &c., attending an action cannot be expressed by the participle in agreement with the subject or object, inasmuch as they are connected with some person or thing distinct from the subject or object, e. g. *I came because he asked me*, where the cause is connected with *he*, a person who is not the subject of the verb *came*. In this case the participle of the verb expressing the time, cause, &c., and the substantive to which it belongs (*asked, he*), are added to the sentence in the genitive case. This is the so-called *genitive absolute*.*

οὐκ ἂν ἦλθον δεῦρο, ὡμῶν μὴ κελευσάντων,
I should not have come hither if you had not bidden me.

ἐμοῦ καθεύδοντος, ἀπῆλθον,
they went away while I was asleep.

τούτων οὕτως ἐχόντων, ἄπειμι,
this being the case, I will go away.

In the first instance given, the same thing might be expressed thus, οὐκ ἂν ἦλθον δεῦρο, μὴ ὑφ' ὡμῶν κελευσθεῖς, *I should not have come hither if I had not been bidden by you*, where the participle can be made to agree with the subject of the sentence.

Obs. i.—The *genitive absolute* in Greek corresponds to the *ablative absolute* in Latin, but in comparing the two constructions it

* The term *absolute* merely implies that the genitive is not in direct connexion with any particular word (verb, substantive, &c.) in the sentence, but with the sentence generally.

must be borne in mind that the Greeks have a large number of active participles which do not exist in Latin. Hence the Greeks often use the active where in Latin the passive is used, employing at the same time the simple participle instead of the 'absolute' construction, e. g. *his dictis abibant* becomes ταῦτ' εἰπόντες ἀπῆσαν. On the other hand, the Greeks prefer the absolute construction in the *active* to the *simple* participle in the *passive*, i. e. ὑμῶν μὴ κελευσάντων is more common than μὴ ὑφ' ὑμῶν κελευσθείς.

Obs. ii.—The particles ὥς and ἄτε are added to the *absolute* construction with the same meaning as to the simple participle, e. g. ἐσιώπα ὥς πάντων εἰδόντων, *he was silent under the impression that all knew.*

(2) The participles of *impersonal* verbs are put absolutely in the *accusative*, without a *substantive* in agreement, and in the *neuter* gender.

διὰ τί μενεῖς ἐξὸν ἀπιέναι ;

why do you remain, when you are at liberty to go away?

So δέον ἀπιέναι, *when, whereas, &c., you ought to go away* (participle of δεῖ). δόξαν (δεδογμένον) ἡμῖν ἀπιέναι, *when we have determined to go away* (participle of δοκεῖ, *placet*).

(3) The adverbs ἄμα and μεταξύ are often added to participles (especially in the *personal* use) to imply that the action of the main verb occurs at the same time as the action of the participle.

μεταξὺ δειπνῶν ἀνέστη, *he rose up during dinner*; ἄμα ἰόντες ἐτόξευον, *as they went, they shot.*

EXERCISE 40.

VOCABULARY.—*at once*, αὐτίκα. *to call*, καλεῖν. *court*, αἰλή. *to be finished*, πεπράχθαι. *sources of gain*, κέρδη, τά. *Hellas*, Ἑλλάς, ἡ. *to come to help*, βοηθεῖν, with dat. *Pelasgians*, Πελασγοί. *to play*, παίζειν. *to refrain from*, ἀπέχεσθαι, with gen. *to reign*, βασιλεύειν. *in the reign of Cyrus*, ἐπὶ Κύρου βασιλεύοντος. *to be silent*, σιγᾶν, σιωπᾶν. *to spend*, ἀναλίσκειν. *statue*, εἰκὼν, ἡ. *to unveil*, ἐκκαλύπτειν.

1. Why do you remain, when we have determined to ^a come to

^a *Accusatives Absolute*:—δεδογμένον, *when it is determined*; δέον, *when (you) ought*; also, *when it is a duty*; *when it becomes (you)*;

the help of our⁹ friends? 2. Why are you silent, *when you ought to speak*? 3. Why do you remain, now that *you have an opportunity to depart*? 4. *This being determined (since this is determined)*, we cannot set out *too soon*⁵⁰. 5. This being the case, I will go away at once. 6. These things took place *in the reign of Cyrus*. 7. When the Pelasgians possessed the (land) now called Hellas, the Athenians were Pelasgians. 8. Though their friends bade them, they refused to come in person²⁰. 9. Though many were present, no one came to my help. 10. He went away under *the impression that* the business was finished. 11. The general retired, *under the impression that* the enemy would not attack. 12. While playing, Menexenus enters from the court. 13. As he said this, he unveiled the statue. 14. Will you choose something else, when it is possible to rule over all Asia? 15. Many *when they have spent* their money, do not refrain from sources of gain, from which they refrained previously *because they thought* them disgraceful.

EXERCISE 41.

VOCABULARY.—*to confirm*, βεβαιοῦν. *false arguments*, οἱ λόγοι οἱ ἔσπεσμένοι (*for their, my false arguments*, add ὑπ' ἐκείνων, ὑπ' ἐμοῦ, &c., with the part.). *to foresee*, προοράν. *the future*, τὸ μέλλον. *to give orders*, προαγορεύειν. Greek, Ἑλλην. *What has induced you?* τί μαθὼν, μαθόντες; οἱ τί παθὼν, παθόντες; *for the moment*, εἰς τὸ παραντίκα. *to obtain*, φέρεσθαι (lit. *to carry off for oneself*). *to be in a person's power*, ἐπὶ τινι εἶναι. *to put on the rack, to rack*, στρεβλοῦν. *to be rid of, ἀπηλλάχθαι*, with gen. (the perfect denotes a state, cp. § 18 (2)). *torture*, βάσανος, ἡ. *to tell the truth*, τῇ ἀληθείᾳ χρῆσθαι, τὰ ἀληθῆ λέγειν. *to undertake*, ἐπιχειρεῖν.

1. It was in their power to put an end to *his sufferings*. 2. This he did, *in the expectation that* he would gain (fut., § 33, 2 (d)) his freedom, and *from a desire* to be rid, for the moment, of the torture. 3. They gave orders to put him on the rack,

παρόν, παρέχον, *when there is an opportunity*; ἐξόν, *when it is possible (from external circumstances)*; ἐνόν, *when it is possible (from the nature of the thing)*. In the same way any adjective in the neuter can be used with the participle ὄν (from ἐστί): ἀδῆλον ὄν, *it being doubtful*; δῆλον ὄν, αἰσχρόν ὄν, &c.

because he did not tell the truth. 4. When he knew that he would be put to death, he at once *began to tell (imperf.) the truth.* 5. By saying this he confirmed the truth of his former assertion (*he confirmed his former assertions as having been spoken true*). 6. I am destroyed by their false arguments, *under the impression that they are true.* 7. He knew that he would cease *to be racked*, when he said what they approved (*what seemed good to them*). 8. How little can we men *foresee* about the future, *and* how much do we undertake! 9. What has induced you to do this? 10. What has induced them to go away so quickly (*adj.*)? 11. Cyrus is said to have asked the *Greeks present* (*those present of Greeks*) *who the Lacedæmonians were that they gave (pres.) such orders to him.*

§ 38. The Accusative.

(1) (a) The rules given in the Latin grammar with regard to the construction of verbs with nouns are often inapplicable to Greek, e. g. the Greek uses the accusative in cases where in Latin the dative or genitive is required.

ἀδικῶ, βλάπτω (acc.),	noceo (dat.).
πείθω (acc.),	persuadeo (dat.).
κολακεύω (acc.),	adulor (dat.).
οἰκτείρω, ἐλεῶ (acc.),	misereor (gen.).
ὠφελῶ, εὐεργετῶ (acc.),	opitulator (dat.).

(b) Intransitive verbs of motion, when compounded with a preposition, often become transitive.

βαίνω, *I walk* (intrans.); παρα-, ὑπερ-βαίνω (active), *I transgress.*

So διέρχομαι, διαπλέω, μετέρχομαι, &c.

(c) κατὰ often gives a transitive sense to intransitive verbs, and at the same time implies *with destruction*.

πολεμέω, *I am at war* (intrans.); but κατα-πολεμέω, *I war-down, destroy by war* (active)

So καθιπποτροφῶ τὴν οὐσίαν, *I waste my property by keeping horses.*

(2) Two accusatives.

(a) With verbs of *making, showing, exhibiting, naming,*

calling, &c., a second accusative is often added to the accusative of the object. This accusative forms part of the predicate—is the complement of the predicate—and if a substantive is in apposition to, or if an adjective is in agreement with, the accusative of the object (Syntax, § 8, 9).

οἱ στρατιῶται Ἀλκιβιάδην στρατηγὸν εἵλοντο, *the soldiers chose Alcibiades general.*
 φίλον σε ἡγοῦμαι, *I consider you a friend.**

(b) With verbs of *demanding, depriving, teaching*, &c., two accusatives, one of the person, the other of the thing, can be used.

διδάσκω σε μουσικὴν,
I teach you music.
 Θηβαίους χρήματα ᾔτησαν,
they asked the Thebans for money.

In the passive of these verbs, the accusative of the person becomes the *nominative*; the accusative of the thing remains unaltered.

Θηβαῖοι χρήματα ᾔτήθησαν,
the Thebans were asked for money.
 διδάσκομαι μουσικὴν,
I am taught music.

Obs.—The Accusative Absolute.—The participles of impersonal verbs, when used alone (cf. (§ 37 (2)) p. 68, note) or with a pronoun, e. g. δεδογμένον δ' οὐδέν, *when nothing had been settled*, are used in the accusative case, for the same purposes as the genitive in the genitive absolute. And sometimes the *accusative absolute* is used of persons, the clause being introduced by ὥς (§ 37 (1), *Obs.* ii.): οὐκ ἀξιούντες τοῦ Ἀλκιβιάδου νείεος τοσαύτην δειλίαν καταγνῶναι, ὥς ἐκείνον πολλῶν ἀγαθῶν, ἀλλ' οὐχὶ πολλῶν κακῶν αἴτιον γεγενημένον, *not thinking it right to charge such cowardice upon the son of Alcibiades as if he (A.) had been the source of great blessings to the state, and not the source of great evils.* (Cf. Clyde, Greek Syntax, § 64 (d).) This construction is mostly found in the orators and Plato.

* This construction is not, of course, confined to the accusative. When a verb takes a genitive or dative, the complement is added in the genitive or dative, as φίλω σοι χρώμαι, *I treat you as a friend.*

EXERCISE 42.

VOCABULARY.—*barbarian*, βάρβαρος. *bee*, μέλισσα. *child*, τέκνον. *to clothe*, ἀμφιεννύναι. *to conceal*, κρύπτειν. *crown*, στέφανος. *to dance away*, ἀπορχεῖσθαι. *deserter*, αὐτόμολος. *the affairs of the enemy*, τὰ ἐκ τῶν πολεμίων. *to flatter*, θωπεύειν. *forefathers*, πρόγονοι. *husband*, ἀνὴρ. *to indict*, γράφεσθαι. *life*, ψυχή. *to make (king)*, καθιστάναι. *meadow*, λειμών, ὁ. *miserable*, ἄθλιος. *mortal*, βροτός. *parents*, οἱ τεκόντες. *poor*, πτωχός. *to put on (of clothes)*, ἐνδύειν. *to remind*, ἀναμνησκείν. *more than is right*, καιροῦ πέρα. *to run away*, ἀποδιδράσκειν. *for the sake of*, χάριν, ἕνεκα, with gen. *to spend in horse-breeding*, καθιπποτροφεῖν. *to strip*, ἐκδύειν. *tall*, μέγας. *tunic*, χιτῶν, ὁ. *to wander across*, διέρχεσθαι. *to wonder at*, θαυμάζειν, with acc.

N.B.—*to put on oneself*, ἐνδύεσθαι, *on another*, ἐνδύειν. *to strip oneself*, ἐκδύεσθαι, *another*, ἐκδύειν; but the 2 aor. Act. is used intransitively.

1. I have often wondered (aor.) by what arguments *those who indicted*¹¹ Socrates persuaded the Athenians that he was worthy of death. 2. Do not benefit³³ mortals more than is right. 3. It is right that children should benefit parents. 4. It is disgraceful to flatter any one for the sake of gain. 5. You are doing wrong to the Greeks by breaking the peace. 6. I pity him, though he is my enemy. 7. The bee wanders across the meadow. 8. Hippocleides! you have danced (aor.) your wife away! 9. Having spent all his money in keeping horses, he ran away out of the country. 10. We wished to make Ariæus king. 11. Lysander received a gift of crowns (*crowns as a gift*) from (ἀπό) the cities. 12. The Greeks called all the rest (of mankind) barbarians. 13. I consider this the most miserable of cities. 14. The Thebans were attempting to take Messene from us. 15. I will remind you of the virtues of your forefathers. 16. Diogiton concealed from his daughter the death of her husband. 17. Do you, a poor man (*being poor*), say this of the general? 18. He took the life of my only child. 19. He asked the deserters about the affairs of (ἐκ) the enemy. 20. The tall boy, having stripped the small boy of his⁹ large tunic, put it on, and clothed the small boy in his own small tunic.

§ 39. Accusative continued.

(1) "The rule of the Latin language that every noun which can be the subject of the passive verb in the

nominative, must be in the accusative with the active verb, is not the rule of the Greek language.” An object which is in the genitive or dative may become the nominative of the verb. Thus—

ἡγεμονεύειν τινός, but οὐκ ἡξίουσιν οὗτοι ἡγεμονεύεσθαι ὑφ’ ἡμῶν.

Hence also verbs which govern an accusative and dative in the active, as ἐπιτρέπω τὴν δίκαιαν τῷ Σωκράτει, *I entrust Socrates with the arbitration*, often retain the accusative in the passive, while the dative becomes the nominative: ὁ Σωκράτης ἐπιτρέπεται τὴν δίκαιαν.

(2) Any intransitive verb can take an accusative of a noun of *kindred* meaning—the so-called *cognate* accusative. This accusative admits a wide use; anything which limits or defines the cognate notion, in the way of apposition, being put in the accusative. Thus, πόλεμον πολεμεῖν, ζῆν βίον, ὕπνον κοιμᾶσθαι, are instances of the cognate accusative in the stricter sense; but in ῥεῖν γάλα the use is more extended, γάλα being in apposition to a cognate substantive such as ῥόον.

By uniting this accusative with the ordinary accusative of the object, a verb may govern two accusatives.

ἐνίκησε τοὺς βαρβάρους (acc. object) τὴν ἐν Μαραθῶνι μάχην (acc. cognate), *he conquered the barbarians in the battle of Marathon.*

(3) Verbs which cannot take an accusative of the object are often found with the accusative neuter of a pronoun, or of a numeral adjective, or an adjective which can express the extent of the action.*

σμικρόν τι ἀπορῶ, *I have a little difficulty.*
 δέομαι μέτρια ὑμῶν, *I make a moderate request to you.*
 τί σοι χρῶμαι; *what am I to do with you?*

* This use of the pronoun and adjective is really a development of the cognate use: σμικρόν τι ἀπορῶ is = σμικράν τινα ἀπορίαν ἀπορῶ, δέομαι μέτρια is = δέομαι μετρίαν δέξιν, and so with other cases. There is no reason to suppose an ellipse of κατά.

EXERCISE 43.

VOCABULARY.—to agree with, ὁμολογεῖσθαι, with dat. already, ἤδη. arbitration, δίατα. battle, μάχη. bird, ὄρνειον. to command, give a command, ἐπιστέλλειν τινί τι (the pass. = to receive commands). to be cold, ῥιγοῦν. contrary, ἐναντίος. to be afflicted with disease, νόσον νοσεῖν. to entrust to, ἐπιτρέπειν, πιστεῦειν τινί (pers.) τι to share exile, συμφεύγειν. government, ἀρχή. to be hungry, πεινῆν, with irregular contraction into -ῆν for -ᾶν (Prim. 119, Obs.). to do many grievous injuries to, πολλὰ καὶ μεγάλα ἀδικεῖν τινα.^a to make a just request, δίκαια δεῖσθαι.^b last, τελευταῖος. to live a life, βιοῦν βίον. not worth living, ἀβίωτος. to be lucky, to have good luck, εὐτυχεῖν. a piece of good luck, εὐτύχημα, τό. Marathon, Μαραθών, ὦνος. to exact an oath, ὄρκον ὀρκοῦν (lit. to cause a person to swear an oath). to sing, ἐπάδειν. to suffer pain, to be in pain, λυπῆν λυπεῖσθαι. at that time = then, τότε.

1. I have had the arbitration entrusted to me. 2. The general was entrusted with the government of the city. 3. The Corinthians, having received the commands, went away. 4. My friend shared this exile with me. 5. When they had experienced⁴⁷ this piece of good luck, the enemy went away. 6. We are afflicted with the contrary disease. 7. At that time he was already suffering from his last illness. 8. The life that you have lived is not worth living. 9. No bird sings when it is hungry or cold, or suffers any other pain. 10. I say nothing of (ἐῶ) the rest⁵ (of the) battles in which the enemy were defeated. 11. Miltiades defeated the Persians in the battle at Marathon. 12. He exacted the most stringent (μέγιστος) oaths from all the soldiers. 13. In this one thing I cannot agree with you. 14. Do not send me away when I make a just request of you. 15. The enemy have done the city many grievous (μέγας) injuries²⁷.

^a Observe that in Greek two adjectives which agree with the same substantive are usually united by καί; hence in Greek say, *many and great*, not *many great*.

Carefully distinguish this use from δικαίων δεῖσθαι, *to be in need of justice*; ῥώμης δεῖσθαι, *to need strength*.

§ 40. Accusative of Limitation, Time, &c.

(1) The accusative is used with nouns and adjectives, intransitive verbs, and participles, to limit the idea expressed by the noun, adjective, &c., to a particular part or circumstance (Syntax, 12 ff.) :

καλὸς τὸ σῶμα, *beautiful in body*,

where the beauty is limited and specified ;

τύπτομαι τὴν κεφαλὴν, *I am struck on the head*,

where the part injured is specified.*

The accusative so used is called an *accusative of respect*, or of the *part affected*, or of *limitation*, or of *extent*.

(2) The accusative is used to express duration of time, and the distance of one place from another, as—

πολὺν χρόνον ἀπὴν, *he was absent a long time*.

τρῆς ὅλους μῆνας ἐν Μακεδονίᾳ ἐμένομεν, *we remained three whole months in Macedonia*.

ἀπέχει δέκα σταδίου, *it is distant ten stades*.

(3) *Adverbial uses of the Accusative*.—Among these are τούναντίον (= τὸ ἐναντίον), *on the contrary* ; τὸ λεγόμενον, *as the saying is* ; τὴν ταχίστην, *as soon as possible* (supply ὁδόν = *by the shortest route*) ; τὸ σὺν μέρος, *so far as you are concerned* ; τὸ λοιπόν, *for the future* (the neuter article, both in the singular and the plural, is often used to introduce adverbial phrases of this kind) ; δίκην, *like* ; χάριν, *for the sake of*, &c.

On the use of the accusative in general, observe—

i.—The Latin rule about the accusative with verbs of motion is not applicable to Greek. The simple accusative, without a preposition,

* The relation implied by this accusative could be expressed more definitely by using the preposition *κατά*, *as to* ; but there is no reason to suppose an ellipse of *κατά* in order to explain the construction.

is found with verbs of motion in Greek, but equally with countries and towns.

οὐ γὰρ ἂν δέσποιν' ἐμὴ Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας (Eur. Med. 6).

οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα (iļ. Ph. 110).

θάλαμον ἀνύτουσαν (Soph. Ant. 805), &c.

But the facility for compounding verbs with prepositions is so great in Greek, and the use of prepositions so much more frequent in Greek than in Latin, that the preposition, in one form or other, generally accompanies verbs of motion, especially in prose, e. g. εἰσῖναι τὴν πόλιν, ἵναι εἰς τὴν πόλιν, &c. With *persons*, ὡς and πρὸς are the prepositions mostly in use.

- ii.—In regard to the accusative, Greek differs from Latin chiefly in regard to the use of what is sometimes called the 'internal' accusative, i. e. the accusative of cognate signification in the wider sense, and the accusative of limitation.

EXERCISE 44.

VOCABULARY.—*to ache*, κάμνειν. *alike* (adv.), ὁμοίως. *to have come*, ἦκειν. *to be in good, bad condition*, εὖ, κακῶς ἔχειν. *to be distant from*, ἀπέχειν, διέχειν. *haste*, σπουδῇ. *head*, κεφαλῇ. *impious*, ἀνόσιος. *innumerable*, ἀπειρος. *journey*, ὁδός, ἦ. *judgment*, γνώμη. *leg*, σκέλος, τό. *middle*, μέσος. *mile*, reckon eight stades for a mile, e. g. 10 miles = 80 stades. *mind*, διάνοια. *not — yet*, οὐ — πω. *number, multitude*, πλῆθος. *to be — old*, εἶναι — γεγονώς (lit. *to be — born*). *to have a pain*, ἀλγεῖν. *river*, ποταμός. *six hundred*, ἑξακόσιοι. *stade*, στάδιον, plur. -ιοι, -α. *to support*, τρέφειν. *theatre*, θέατρον. *third*, τρίτος. *through*, διά, with gen. *to be wont to, to love to*, φιλεῖν.

1. The soldiers were in good bodily condition (*in good condition as to their bodies*). 2. In all, the soldiers were six hundred in number. 3. Through the middle of the city flows a river, by name Cydnus. 4. I have a pain in my head⁹. 5. Put yourselves in mind (*become in mind*) for a short time in the theatre. 6. He was not yet twenty years old. 7. The journey shall be hastened night and day alike (*there shall be haste on the journey* (gen.)). 8. The army was distant from the city about ten miles. 9. This is the third year that^a I have not had to support (*have ceased supporting*) my mother. 10. On the third day after the general had arrived, the ships sailed away (*when the general had come^{ss} the third day*).

^a For this is the third year that, say, for this third year (acc. of time).

11. Do you see *to what* (ἵνα) you have come, though a man of sound judgment (*good as to judgment*)? 12. For the future we will keep the peace. 13. He went away as quickly as possible⁶⁴ to the city. 14. By acting in this way¹⁷, I shall be rid of the whole business. 15. The barbarians invaded Greece in innumerable multitudes (*innumerable in number*). 16. So far as you were concerned, the city was captured. 17. My father has now^a been absent three years. 18. The king and the Greeks were about thirty stades distant from each other. 19. My legs ache with the long journey (*I ache as to my legs, having gone a long way*). 20. On hearing⁴⁷ this, he advances an argument (*speaks a speech*) of all most impious. 21. Evil men are wont to speak evil of the good.

§ 41. The Genitive.^b

The genitive in Greek is not only equivalent to the genitive in Latin, but also covers many uses of the Latin ablative. As an ablative it can be used with prepositions.

(1) The genitive is used in exclamations, as τῆς ἀναιδείας, *what impudence!* τῶν ἀλαζονευμάτων, *what humbug!*

^a Now can often be translated by οὗτος in agreement with the acc. of time, e. g. *now three years* = *this third year*.

^b The fundamental idea of the genitive as a *genitive* would seem to be *connexion with* in a wide sense, as for instance, a part is connected with the whole, &c.; as an *ablative* the genitive signifies *motion, removal from*. Hence one and the same case seems to represent two opposite ideas, *motion from, connexion with*. This difficulty is sometimes explained by the statement that all separation implies previous connexion (Madvig, § 46). It is better to regard the combination of genitive and ablative in Greek as accidental; the ablative originally ended in *-t*, the genitive in *-s*, but as Greek changed a final *-t* into *-s*, it is obvious that the two forms would tend to become identical.

Where the genitive was different in form from the ablative, the ablative remains in form; thus κακῶς in form is the ablative of κακός, of which the genitive is κακοῦ (κακοῖο), &c.; but in use the genitive took the place of the ablative, which became an adverb.

(2) The genitive is used with adverbs of time and place, as *τρίς τῆς ἡμέρας*, *thrice in the day*; *ποῦ γῆς*; *where in the world?* &c.

Obs. i.—Wherever in English *a* is = *each*, as, e. g. in *thrice a day*, *twice a year*, *a* must be translated by *the* in Greek.

Obs. ii.—*τρίς τῆς ἡμέρας* = *ter die*; *ποῦ γῆς* = *ubi terrarum*?

(3) Numerals, superlatives, and all partitive expressions, as adjectives, participles with the article, &c., take a genitive.

οὐδεὶς Ἑλλήνων, *none of the Greeks, no Greek*; *ἡ μεγίστη τῶν νόσων*, *the greatest of diseases*; *οἱ φρόνιμοι τῶν ἀνθρώπων*, *wise men*; *ὁ ἥμισυς τοῦ χρόνου*, *half the time*.

So, where we use the word *some*, the Greeks use the genitive.

ἔδωκά σοι τῶν χρημάτων, *I gave you (some) of my money*; *πίνειν ὕδατος*, *to drink (some) water*; *ἐσθίειν κρεῶν*, *to eat (some) meat* (*ἐσθίειν κρέα* would be, *to eat meat as a habit*).

(4) The genitive also expresses the material of which a thing is made (*genitive of material*), and also it is used in *descriptions* of the most general character (expressing *qualities, properties, circumstances, &c.*).

στέφανος ὑακίνθων, *a crown of hyacinths*; *πλίνθων ἐξφοδομήθη*, *it was built of bricks*; *ἦν γὰρ ἀξιώματος μεγάλου*, *he was of great consideration*.

Obs.—When a further description is added to a possessive pronoun, this description is added in the genitive, e. g. *διαρπάζουσι τὰ μὰ τοῦ κακοδαίμονος*, *they are plundering my property, unhappy me!* In the plural this would be, *τὰ ἡμετέρα τῶν κακοδαιμόνων*.

EXERCISE 45.

VOCABULARY.—*to be advanced in years (age)*, πόρρω τῆς ἡλικίας εἶναι. *ancient*, παλαιός. *consideration*, ἀξίωμα. *figure*, σχῆμα. *foolishness*, ἀβουλία. *from*, παρά, with gen. *golden*, χρύσεος. *to imitate*, μιμῆσθαι, with acc. *injustice*, ἀδικία. *till late in the day*, μέχρι πόρρω τῆς ἡμέρας. *lily*, κρίνον. *to plunder*, διαρπάζειν. *to rob*, ἀποστερεῖν, with double acc. *sensible*, φρόνιμος. *to sleep*, καθεύδειν. *thrice*, τρίς. *violet*, ἰόν. *wine*, οἶνος. *year*, ἔτος.

1. I will place a crown of violets upon the boy's head¹. 2. The mother placed a crown of lilies on *her*⁹ daughter's head. 3. Let us imitate sensible persons⁵. 4. I will come to you three times a³ year. 5. If he were not⁴⁰ a person of great consideration, the citizens would have put him to death. 6. If he had not been advanced in years, he would not have died. 7. He is stricken with the worst of diseases¹, foolishness. 8. They *used to sleep* till late in the day. 9. I will give to each of those present a golden crown. 10. He refused to give pay to any of the soldiers. 11. Unhappy me! my possessions are being plundered. 12. See! the ambassadors are come from the king¹⁸; what figures! 13. He gave him some wine to drink. 14. For half the time²⁹ he was away in Macedonia. 15. What injustice! I am robbed of half my possessions. 16. Some¹⁹ of the citizens perished, some escaped. 17. The Phrygians were thought to be the most ancient of mankind.

§ 42. Genitive with εἰμι, γίγνομαι, &c.

(1) The partitive genitive may be used as a predicate with the verbs εἰμί, γίγνεσθαι, &c., where in English we should say *one of*.

Κριτίας τῶν τριακοντα ἦν,
Critias was one of the thirty, was among the thirty.

But εἰς may also be inserted.

τῶν εἰς τὴν πόλιν ἀνηλωκότων τὴν οὐσίαν εἰς ἐγὼ φανησομαι γεγενημένος, *I shall be found to have been one of those who spent their substance on the city.*

Obs.—εἶναι αἰσχρόν, τῶν αἰσχροῶν, τῶν αἰσχροῶν τι, ἐν τῶν αἰσχροῶν, are all = *to be disgraceful; to be a disgraceful thing.*

(2) The genitive with εἰμί (generally ἐστί, used impersonally) denotes what is *proper to, what suits or accords with* the person or thing placed in the genitive.

οὗτοι δίκαιον ἐστὶν ἀνδρὸς τὰ τοιαῦτα πράττειν,
it is not the part of, it does not become, it is not like, a just man
to do such things.

(3) The genitive of *quality* (cp. § 41 (4)) may appear as a predicate with εἰμί, γίγνομαι.

ταῦτα μεγάλης δαπάνης ἐστί, this is a matter involving (requiring)
great expense.

So also the genitive of *material*, &c. (cp. § 41 (4)).

φοίνικος αἱ θύραι ἦσαν, the doors were of palm-wood.

Obs.—The genitive of quality requires to be accompanied by an adjective, defining the general quality more precisely.

(4) The genitive may also be used with the neuter pronoun (or the word ἐν), to denote something *in, or on the part of* some person.

τούτῳ μοι ἔδοξε τῶν κατηγορῶν ἀναισχυντότατον,
this seemed to me the most shameless thing in the accusers.

So also of things :

ἀ διώκει Αἰσχίνης τοῦ ψηφίσματος, ταῦτ' ἐστίν,
what Æschines attacks in the decree, is this (Madvig, § 53).

EXERCISE 46.

VOCABULARY.—to accuse, κατηγορεῖν. base, αἰσχρός. to blame, μέμψεσθαι. breadth, εὖρος, τό. to choose, καταλέγειν. to come, arrive, ἀφικνεῖσθαι. what time of day? πηνίκα τῆς ἡμέρας; to desert, abandon, προδιδόναι. dilatoriness, τὸ μέλλον. especially, μάλιστα. folly, μωρία. foundation, κρηπίς, ἢ. honeycomb, κηρίον. to hunt after, θηρᾶν, with acc. impossible things, ἀμήχανα. income, πρόσσδος, ἢ. late, ὀψέ. to march against, ἐπιστρατεύειν. plethron (100 feet), πλέθρον. polished, ξεστός. to sail, πλεῖν. to lose one's senses, ἄφρων γενέσθαι. shameless, ἀναισχυντος. Thrasylus, Θρασύλος. trierarch, τριήραρχος. to go far in wisdom, πόρρω ἐλαίνειν τῆς σοφίας. years old, use gen. of ἔτος, e. g. τριῶν ἐτῶν εἶναι, to be three years old: but cp. also Voc. 44.

1. Thrasyllus was chosen one of the trierarchs in Sicily. 2. The general said he²⁴ was not one of those who sailed to¹¹ the city. 3. To desert allies is one of the basest of things. 4. It is the mark of a good man to love his⁹ city. 5. Do not be ashamed of the dilatoriness which they especially blame in you (*gen.*). 6. This I consider the most shameless (thing) in him, that he betrayed the city. 7. It is not for every man to sail to Corinth. 8. Does it then (*ἄρα*) become a just man to injure his⁹ enemies? 9. The river is four plethra in breadth. 10. The foundation was of polished stone. 11. It shows great folly to hunt after things impossible. 12. The boy was more than twelve years old. 13. He had an income of twenty minæ a³ year. 14. Thebes is (situated) in Bœotia^a (§ 41 (2)). 15. The enemy marched against Pharsalus in Thessaly.^a 16. All who (*οἱ*) ate any of the honeycombs lost their senses. 17. At what time of day did the messenger come? 18. This person¹⁰, who accuses his father, is going far in wisdom. 19. It was late in the day when the messenger came.

§ 43. Genitive with Verbs.

(1) Verbs relating to the *senses*, except *sight*, take the genitive. *ἀκούειν*, to hear, generally takes an accusative of the sound, and a genitive of the person producing it; but in both constructions exceptions will be found.

ἀκούω παιδίου κλαίουτος, I hear a child crying.
ἤσθετο τῆς φωνῆς, he heard (perceived) the voice.

(2) Verbs signifying to touch, lay hold of, cling to, &c., take a genitive.

ἔχεσθαι τινος, to cling to something (to be next to it); *ἄπτεσθαι νεκροῦ*, to touch a corpse.^b

^a Use the article with the name of the country, *not* with the name of the town.

^b The difference between *λαβεῖν τινα*, to catch a person, and *λάβεσθαι τινός*, to lay hold of a person, seems to be, that in the one case the action of the verb extends to the *whole* of the object, in the other to a part only. The genitive is, therefore, partitive.

(3) Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.*, take the genitive. Such verbs are, e. g. ἀπαλλάττειν, *to rid of*; ἐίργειν, *to exclude*; παύειν, *to make to cease, to stop*; ἀμαρτάνειν, *to miss, to err*; διαφέρειν, *to differ*, and others.

Obs.—When these verbs are transitive, they can, of course, take an accusative, as well as the genitive, e. g. ἐίργειν τινὰ τῆς ἀγορᾶς, *to exclude a person from the market-place*.

(4) Most verbs that express *remembering or forgetting, caring for or despising, sparing, aiming at or desiring, ruling over or excelling, accusing of or condemning*, take the genitive; but not without many exceptions. Such verbs are: μέμνημαι, *I remember*; ἐπιλανθάνομαι, *I forget*; φείδομαι, *I spare*; ἐπιθυμῶ, *I desire*; ἐρῶ, *I love*; καταγινώσκω, *I condemn*, &c.

Obs. i.—Though we can say in Greek, διώκειν, φεύγειν, εἰσάγειν, δικάζεσθαι, γράφεσθαι τινα δειλίας—putting the person in the accusative, and the crime in the genitive—the compounds of κατα- which ‘denote accusation and condemnation’ take a genitive of the person, and an accusative of the crime, e. g. κατηγορεῖν μωρίαν τῶν στρατηγῶν, *to charge the generals with folly*. In the passive, the accusative becomes the nominative, the genitive is unchanged: μωρία κατηγορεῖται τῶν στρατηγῶν.

Obs. ii.—Verbs compounded with ἐκ, ἀπό, &c., frequently repeat the preposition, e. g. ἐκβαίνει ἐκ τοῦ πλοίου, and τοῦ πλοίου, *to go out of the boat*. Of the two constructions, the repetition of the preposition is the most common when ‘the local notion is prominent.’ Cf. Madvig, § 57 (b).^a

Of the two constructions, that in which the preposition is used with the verb and not with the noun is probably the older. The first use of the so-called prepositions was as adverbs, to define more accurately the direction of the action signified by the verb. In this way the addition of a preposition to a verb made the verb capable of taking more than one case, e. g. αὐτοὺς εἰσῆγον θεῖον δόμον, *they led them into the godlike hall*, where εἰς makes the second accusative possible (or at any rate more definite, for without it δόμον would mean *towards* or *to the hall*). Then the preposition was repeated with the case, in order to make the expression more definite still.

EXERCISE 47.

VOCABULARY.—*accused, defendant, ὁ ἀπολογούμενος* (= *the answerer*). *accuser, κατηγορος. acropolis, ἀκρόπολις, ἡ. ambition, φιλοτιμία. animal, ζῶον. child, παιδίον. to cling to, ἔχεται, with gen. contrary to, παρά, with acc. cowardice, δειλία. to deprive = to rob, ἀποστερεῖν. to desire, ὀρέγεσθαι, ἐφίεσθαι. to despise, καταφρονεῖν. foolish, μάταιος. to forget, ἐπιλανθάνεσθαι, with gen. to set free, ἐλευθεροῦν. justice, τὸ δίκαιον. labour, πόνος. to listen to, ἀκούειν, κλίνειν (poet.), ἀκροᾶσθαι. to be lord of, ἀνάσσειν, with gen. (poet.). to be master of, κρατεῖν, with gen. to promise, ὑποχρνεῖσθαι. to relieve from (set free from), ἀπαλλάττειν, with gen. to remember, μεμνήσθαι, with gen. to rule over, ἄρχειν, with gen. (also, to begin). to seize hold of, λαμβάνεσθαι, with gen. to spare, φεῖδεσθαι, with gen. to be superior to, περιγίγνεσθαι, with gen. to surpass, differ from, διαφέρειν, with gen.*

1. We ought not to desire great things contrary to justice.
2. Why do you desire ambition, (the) worst of diseases? 3. It is shameful for me to listen to a foolish man.
4. I will listen to the accuser and the defendant equally.
5. In seeking to deprive his friends of their⁹ money, he was himself deprived of all that he had (τὰ ὄντα).
6. I will set this land¹⁰ free from tyrants.
7. I will relieve you from all these labours which (ὦν, § 51 (3)) you now endure (ἔχω).
8. By doing this you would quickly be superior to your enemies.
9. He far surpassed all men in the receipt of revenue (*in receiving*—τῷ, with infin.—*revenues*).
10. You came here as lord of Sparta, not as master of us.
11. Man seems to me to differ from the rest of the animals in desiring honour.
12. I shall accuse you of cowardice.
13. Do not³⁸ despise the good.
14. I do not remember their long speeches (*I do not remember the many things which*—ὧν by attraction, § 51 (3)—*they said*).
15. He quickly forgot all that (ὧν) he had promised.
16. Seize him, without sparing (μηδέ) even his life.
17. The child clung to the hands of its mother.
18. The enemy, after slaying the guards, became masters of the acropolis.
19. Do not seek to rule over others, when yourself unwilling to be ruled.
20. It is natural to man to rule over the other⁵ animals.

EXERCISE 48.

VOCABULARY.—*at all*, τὸ παράπαν. *banishment*, φυγή (*flight*). *boat*, πλοῖον. *to lay to a man's charge* = *to accuse of*, κατηγορεῖν, with gen. *to condemn*, καταγιγνώσκειν. *to be condemned in*, ὀφλισκάνειν (Prim. 167), with acc. *drachma* (*a coin*), δραχμή. *judge*, κριτής. *mind*, φρένες, αἰ. *murderer*, φονεύς. *to fix the penalty at*, τιμᾶσθαι, with gen. *prudent*, φρόνιμος. *subtlety*, λεπτότης. *thousand*, χίλιος.

1. They accuse the judge himself of injustice. 2. They condemned them all to death. 3. Socrates was condemned to death (*infin.*). 4. They have condemned Sophroniscus to banishment. 5. Had you done this, I should have accused you of folly. 6. I never went out of the boat at all. 7. Do not⁸³ listen to the things falsely (*the falsehoods*) laid to my charge. 8. The accuser was condemned in a thousand drachmæ. 9. They fled away out of the country. 10. O Zeus! what subtlety⁸³ of mind! 11. These things happened in the time of our forefathers (Voc. 40). 12. The murderer cannot escape the (sentence of) death pronounced (*condemned*) upon him. 13. He said that, if any man did this, the prudent would accuse him of folly. 14. My (μοι) accuser fixes the punishment at death.

§ 44. The Genitive continued.

(1) Verbs and adjectives signifying *abundance* and *want*, *fulness* and *emptiness*, take a genitive.^a

μεστών ἐστι τὸ ζῆν φροντίδων, *life is full of cares*.
 δεῖσθαι χρημάτων, *to be in want of money*.
 δασὺς δένδρων, *thick with trees*.

(2) The *price* or *value* is put in the genitive, and all verbs or adjectives relating to *price* or *value* can therefore take a genitive, as ἀγοράζειν, *to buy* (τι τινοῦ); τιμᾶσθαι, *to value*; ὠνεῖσθαι, *to buy*; ἄξιος, *worth*, &c.; ἄξιον πολλῶν χρημάτων, *worth much money*. In the same way, after

^a Lists of such verbs and adjectives will be found in Madvig, §§ 57 (a), 63 (a).

verbs that express or imply exchange, the thing for which we exchange another is put in the genitive, as—

τρεις μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts money for this.*

(3) The genitive expresses the part by which a person leads, takes, or gets hold of a thing (cp. § 43 (2)).

τὸν λύκον τῶν ὠτων κρατῶ, *I get hold of the wolf by the ears.*

So ἄγειν χειρός, *to lead by the hand, &c.*

(4) With verbs of *deeming happy, pitying, and the like*, the genitive can be used of that *on account of which* we deem a person happy or the reverse.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ,
I envy you for your intelligence, but I hate you for your cowardice.

EXERCISE 49.

VOCABULARY.—*Adeimantus*, Αδείμαντος. *to admire*, ἀγασθαι, θαυμάζειν. *affliction*, πάθος. *bravery*, ἀνδρεία. *destitute of*, ἔρημος, with gen. *disposition*, τρόπος. *to drag out*, ἐξέλκειν. *to envy*, φθονεῖν. *to exchange*, ἀλλάττειν. *to fill*, πῖμπλάναι. *foot*, πούς. *full*, ἐμπλεής, μεστός. *glory*, δόξα. *to think happy*, εὐδαιμονίζειν. *hollow*, κοῖλος. *to introduce, bring forward*, εἰσάγειν. *to live, pass time*, διατᾶσθαι. *merchant*, ἔμπορος. *milk*, γάλα, τό. *misery*, δυσπραξία. *to pledge*, ὑποτιθέναι. *present (gift)*, δῶρημα. *to punish*, κολάζειν. *to purchase*, ὠνεῖσθαι, for the aorist use πρίασθαι. *purchasable, to-be-purchased*, ὠνητός. *service*, λατρεία. *stranger*, ξένος. *toil*, μόχθος. *traitor*, προδότης. *vessel*, ἀγγεῖον. *water*, ὕδωρ. *to be well off for*, εὐπορεῖν, with gen. *worthy of*, ἄξιος, with gen.

1. Adeimantus took me by the hand. 2. They dragged him out of the house by his⁹ feet. 3. They filled the vessel with water and milk. 4. When he was well off for money, he lived in the city. 5. The hollows of the earth are full of water. 6. The whole city is full of merchants and strangers, but destitute of good allies. 7. This I would purchase at the price of my

life. 8. He pledged his house for five minæ. 9. Glory is not to be purchased with money. 10. This person is worthy of praise because ⁴⁶ he has rendered his country many benefits. 11. Timocrates introduces laws for money. 12. I think you happy in your disposition. 13. I pity you on account of your affliction. 14. They deem the citizens happy on account of their virtue. 15. Do you not admire those who ¹¹ are willing to serve the city for their bravery? 16. *It is just that I* (Ex. 36, Obs.) should be set free from this charge. 17. I do not envy you this ¹⁰ present. 18. When he heard this, Cyrus pitied him for his misfortune. 19. The whole land was full of traitors. 20. I would not exchange my ⁷ misery for your ⁷ service. 21. She came into my hands (at the price) of much toil. 22. Let them be punished as their fault deserves (*worthily of their fault*).

§ 45. The Genitive continued.

(1) Verbal adjectives with a transitive meaning (Prim. 176, 2) take the genitive, i.e. the *object* of the *verb* stands in the genitive after the adjective derived from the verb.

πρακτικὸς τῶν καλῶν, able to perform (capable of) honourable actions (πράττειν καλά); ἐπιθυμητικὸς τῶν καλῶν, eager for honourable actions (ἐπιθυμεῖν τῶν καλῶν).

Obs.—Whether the *verb* takes a genitive or an accusative makes no difference in the government of the adjective.

(2) Any adjective or adverb which expresses a *privative* notion (being without) may take a genitive. Such adjectives are often compounded with *ἀ-* (*privativum*): *ἄπαις ἀρρένων παίδων, without male children; ἄγευστος τῆς ἐλευθερίας, without a taste of liberty; ἄνευ τούτων, without these; χωρὶς τούτων, apart from these.**

(3) A noun of time is put in the genitive, in answer to the question *when?* and *since*, or *within what time?*

* When expressing a privative notion, the Greeks often express the thing lost twice over—once in the compound adjective, and again in the substantive in the genitive, e.g. *ἄπαις ἀρρένων παίδων*, where *παῖς* is repeated; *ἄτιμος πάσης τιμῆς*, where *τιμῆ* is repeated. This is common in the poets; it is more graphic than the simple adverbs, *ἄνευ, χωρὶς, &c.*

νυκτός, *by night, in the night*; ἡμέρας, *by day, in the day*; χρόνου
 συχνοῦ, *in or for a long time*; πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I*
have not practised for many days (Syntax, § 18 (a)).

EXERCISE 50.

VOCABULARY.—*without accomplishing*, ἀπρακτος. *to be*
archon, ἀρχεῖν. *besides*, χωρίς. *capable of (doing)*, πρακτικός.
deprived of, ἀτιμος (lit. *without honour in*). *evening*, δειλή.
experienced in, ἐμπειρος, with gen. *forgetful*, ἐπιλήσμων. *to*
do harm to, κακοῦργος εἶναι, with gen. *inexperienced in*,
 ἄπειρος, with gen. *by land*, κατὰ γῆν. *month*, μῆν. *robe*,
 ἱμάτιον. *sea*, θάλαττα. *seven hundred*, ἑπτακόσιοι. *summer*,
 θέρος. *village*, κώμη. *to wear*, use passive of ἀμφιεννύναι.
winter, χειμών. *without (the consent of)*, ἀνευ.

1. The soldiers arrived at the villages in the evening (Ex. 2).
2. He wore the same robe in summer and winter. 3. This took
 place in the same month, in the archonship of Theophilus
 (Ex. 40). 4. For many years he has not come to the city. 5.
 He said that for many years he had not gone out of the city.
6. He died without male children. 7. These things were done
without the consent of the rest of⁵ the allies. 8. No one who is
 capable of honourable actions would go away when the city is
 in danger⁵⁵. 9. I am not experienced in dangers of this sort.
10. Are you so forgetful of the labours which I underwent?
11. He did harm to the rest, but much greater harm (*compara-*
tive) to himself. 12. There were seven hundred hoplites,
 besides those that came¹¹ from Sparta. 13. He was experienced
 in many great dangers by land and sea. 14. May I perish³⁶
 deprived of all honour, if I did this. 15. The ambassadors
 went away without accomplishing what they desired (§ 51 (3)).

§ 46. Comparison.

(1) In Greek the thing with which another is compared
 is put in the genitive.

μείζων ἐμοῦ, *greater than I*.*

* The Greek *genitive* is here equivalent to the Latin *ablative*.
Starting from, beginning from (greater—beginning from me =
greater—then I, i.e. greater than I), appears to be the idea at
 the base of comparison, so that the *ablative* is the proper case for
 expressing this relation.

(2) When this construction cannot conveniently be used, i. e. when the first member of the comparison is in the genitive case, e. g. λαβέσθαι μείζονος ἐμοῦ, ἥ is employed, and the case is the same after ἥ as before.

λαβέσθαι μείζονος ἡ ἐμοῦ, *to take hold of one greater than I.*

Obs.—If ἥ introduces a clause requiring a *second verb* (other than εἶμι), it is followed by the nominative, e. g. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἡ ἐγώ, παραινῶ ταῦτα ποιεῖν. Here ἀκμάζω must be supplied to ἐγώ. But if the words καὶ μᾶλλον ἀκμάζουσιν were omitted, we might say ἐμοί, because in this case only εἶμι need be supplied.

(3) *Toc great for, &c.*, is expressed by a comparative with ἡ κατά (with accusative) before a *substantive*; with ἡ ὥστε before a verb in the *infinitive*.

μείζω ἡ κατὰ δάκρυα πεπονθέναι,
to have suffered afflictions too great for tears.

νεκρὸς μείζων ἡ κατ' ἄνθρωπον,
a corpse of superhuman size.

ὄπλα πλέω ἡ κατὰ τοὺς νεκρούς,
more arms than could have been expected from the number of the dead.

νεώτεροί εἰσιν ἡ ὥστε εἰδέναι,
they were too young to know.

Obs.—ὥστε may be omitted.

EXERCISE 51.

VOCABULARY.—*to advise*, παραινέειν. *arms*, ὄπλα. *better* (more sweetly, pleasantly), ἥδιον. *brave*, ἀνδρείος. *dead* (corpse), νεκρός. *to deceive*, ἀπατᾶν. *desire*, ἐπιθυμία. *eager*, πρόθυμος. *to go on an expedition*, στρατεῖαν ἐξελθεῖν. *greater, taller*, μείζων. *justice*, δικαιοσύνη. *means*, οὐσία. *rich*, πλούσιος. *to be sensible*, σωφρονεῖν. *to sing*, αἰεῖν. *tear*, δάκρυ. *to trust to*, πιστεύειν, with dat. *to be wise*, σωφρονεῖν.

1. The boy is taller than his⁷ father. 2. The daughter sings better than her mother. 3. He suffered afflictions too great for tears. 4. More arms were taken than could have been expected

from the number of the dead. 5. He told me that³⁵ the corpse was of superhuman size. 6. He is too wise to be deceived by his slave. 7. To whom could I trust more than to you? 8. You have got a house much larger than ours. 9. I advise those who have more money than I have to purchase such things. 10. He went away far wiser than he came. 11. I advise those younger than myself to go on this¹⁰ expedition. 12. He had desires too great for his means. 13. You desire things too great for a man. 14. He was too brave to go away when the city was in danger⁵⁵. 15. Had you been wise, you would have given the horse to one richer than myself. 16. You offer a house far too large for my means. 17. The son was taller than his father. 18. The daughter, at twelve years of age, was taller than her mother. 19. Justice⁸ is far more profitable than injustice. 20. You will not persuade men that justice is far more profitable than injustice. 21. If justice were profitable⁴⁰, men would be more eager in pursuing it (*part.*).

§ 47. Comparison continued.

(1) *Greater, &c., than ever, than at any other time*, is expressed by using αὐτός before the genitive of the reflexive pronoun.

δυνατώτεροι αὐτοὶ ἐαυτῶν ἐγένοντο,
they became more powerful than ever (lit. *more powerful themselves than themselves*, i. e. *than they were at any other time*).

(2) When two adjectives or adverbs expressing a quality belonging to the same subject are compared, both are put in the comparative degree.*

ἡγούνται αὐτὸν βελτίονα εἶναι ἢ πλουσιώτερον,
they consider that he is more honest than rich.

(3) Instead of saying μείζω οἰκίαν τῆς ἐμῆς (οἰκίας) ἔχεις, the Greeks often say, μείζω οἰκίαν ἔχεις ἐμοῦ, and

* The double comparative is not otiose. Not only are the two qualities compared with each other, but in respect of each of them the possessor is compared with other men, i. e. they consider him to be better than others, rather than richer than others—distinguished for honesty rather than wealth.

even οὐδ' ἐσίδον (= εἰσείδον) μοῖρα τοῦδ' ἐχθίονι συντυχόντα θνατῶν, *I never saw any mortal meeting with a worse fate than this man*, where τοῦδε is = τῆς τοῦδε μοίρας.*

(4) πλέον (πλείον, πλείν) and ἔλαττον (μείον) are used, with or without ἥ, in expressing numbers, without influence on the case.

οἱ ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίων,
the cavalry slay no less than 500 of the men.

πέμψω ὄρνις (acc. plur.) ἐπ' αὐτὸν πλείν ἑξακοσίων τὸν ἀριθμόν,
I will send more than 600 birds against him.

EXERCISE 52.

VOCABULARY.—*to build*, οἰκοδομεῖν. *confident*, θαρραλέος. *beyond all expectation*, κρείττον ἐλπίδος. *beyond all expression*, κρείττον λόγου. *five hundred*, πεντακόσιοι. *more than the occasion requires*, πλείον τοῦ καιροῦ. *piece of good luck*, εὐτύχημα. *to possess*, κεκτῆσθαι (perf. of κτᾶσθαι). *powerful*, δυνατός. *property* (= *means*), οὐσία. *spirit*, φρόνημα. *to surpass themselves* (= *to be better than themselves*), βελτίονες ἑαυτῶν γίνεσθαι. *twenty-five*, πέντε καὶ εἴκοσι, or εἴκοσι πέντε (cp. Prim. § 89).

1. The Athenians have become more powerful than ever. 2. If you do this⁴⁰, you will become more powerful than ever. 3. He said that if they had done this⁴⁰, they would have become more powerful than ever. 4. If they were to do this, they would become more powerful than ever. 5. He possessed more than thirty plethra of land. 6. He said that the king possessed more than five hundred plethra of land. 7. The house was sold for not less than five-and-twenty minæ. 8. When they heard this, they became more confident than ever. 9. This king built a city far less than his father's. 10. They desire to become wise rather than rich. 11. He possessed a property far larger than his father's. 12. Do not seek to be rich rather

* That is, instead of carrying out the comparison between similar things belonging to (affecting, &c.) different persons, the Greeks briefly compare the *thing* possessed by one person with another *person* possessing the same or a similar thing.

than good. 13. Deeds were done *beyond all expression*. 14. Do not think that more are being put to death *than the occasion requires*. 15. This piece-of-good-luck has happened *beyond all expectation*. 16. On this¹⁰ day they far surpassed themselves. 17. I possess a house far larger than yours. 18. He has a spirit too great for a man.

§ 48. Idioms of the Superlative, &c.

(1) The words αὐτός, ἐαυτοῦ, &c., can be used with the superlative as well as the comparative (§ 47 (1)).

νέος ὡν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς ἐαυτοῦ ὁρᾷ,
when young, every man sees such things most dimly, i. e. more
dimly than at any other period of his life.

(2) ὥς and ὅτι (like the Latin *quam*) are used to strengthen superlatives.

ὥς τάχιστα, as quickly as possible; σιγῇ ὥς ἀνυστὸν προσήεσαν,
they came up as silently as possible; ὅτι μέγιστος, as great as
possible.

In a similar manner ὅσος is used, with δύναμαι, &c.

ὅσους ἠδύνατο πλείστους ἀθροίσας, having collected as many men as
he possibly could.

Also ὅσον τάχος, ὅσον σθένος, as quickly, as strongly, as
possible.

(3) εἰς ἀνὴρ, and εἴ τις καὶ ἄλλος, are sometimes added to superlatives.

τοὺς ἀγωνιζομένους πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν,
being able to be of more service to the contending parties than any
other individual.

νυμφείων ὀκνον ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή,
I had most painful dread of marriage of any Aetolian woman.

εἴ τις καὶ ἄλλος can also be added to adjectives in the positive degree, thereby giving the force of a superlative to the expression.

καίτοι, εἴ τις καὶ ἄλλος πρὸς τὰ ἔτη, μέλαιναν τὴν τρίχα ἔχεις,
and yet, if any one, you have black hair for your years, i. e. you
have remarkably black hair for your years.

Obs. i.—The Greeks often prefer to use *οὐ* and a *negative* adverb in the superlative instead of a positive adverb, e. g. *οὐχ ἥκιστα* for *μάλιστα*.

Obs. ii.—The Greeks sometimes use an *inclusive* superlative instead of an *exclusive* comparative, e. g. *κάλλιστον τῶν προτέρων φάος* = *a light fairer than any previous lights*; lit. *fairest of the previous*.^a

Obs. iii.—*περιττός* (*exceeding, over and above*) and adjectives in *-πλάσιος* (*-fold*) take a genitive from their comparative meaning, e. g. *περιττὰ τῶν ἀρκούντων, more than enough (of money, &c.)*; *πολλαπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves*.

EXERCISE 53.

VOCABULARY.—*alone among, μόνος*, with gen. *to associate with, συγγίγνεσθαι*, with dat. *to Athens, Ἀθήναζε. to collect, ἀθροίζειν. to be enough, to suffice, ἀρκεῖν. enough, τὰ ἀρκοῦντα. famous, ἀξιόλογος. freedom of speech, παρρησία. hair, θρίξ* (Prim. 173 (*a*)), *ἡ. more than, περιττός. to practise, ἀσκεῖν. slowly, βραδέως* (how is the superlative of adverbs formed? Prim. § 86). *to be superior to, περιγίγνεσθαι*, with gen. *temperance, σωφροσύνη. wide, εὐρύς*.

1. If any man practises temperance, it is he. 2. He received more gifts than any other one man. 3. I shall collect as many men as possible. 4. The Persians came on as slowly as possible. 5. He has injured the state more than any other single man. 6. If any man has been of great service to the state, it is he. 7. He crossed the river *at its widest point* (*where it was widest, add ἑαυτοῦ*). 8. At this time the Athenians were most powerful. 9. This war was more famous than any preceding war. 10. When you have collected as many men as possible, march against Cyrus. 11. If you have more than enough, give (some) to your⁹ friends. 12. I wish that I had associated³⁶ with him when he was at his best. 13. When at his best, he was far superior to the rest of the Athenians. 14. He alone, among the soldiers, went away. 15. Desire to become as good as possible. 16. You have come to Athens, where in all Hellas (*gen.*) there is the greatest freedom-of-speech. 17. He caused more trouble to his friends than any other man. 18. I do not know any one who has blacker hair than yours⁶³.

^a So Milton:

‘Adam, the goodliest man of men,
Since born, and fairest of her daughters Eve.’

§ 49. The Dative.

In the Greek dative three cases are combined,—

(a) The dative proper, or case of the ‘remoter object,’ of the person or thing in regard or reference to which something is done.

(b) The case of the cause, instrument, &c. This use of the dative in Greek corresponds to the Latin ablative.

(c) An old case, expressing the place where, *locative*.

(1) In regard to the dative of reference, we may distinguish the use—

(a) With transitive verbs, which can also take an accusative of the more direct object. Such are not only verbs of *giving, promising, &c.*, but in general any verb which denotes an action done in reference to another person or thing.^a

(b) With intransitive verbs, which do not take an accusative of the direct object, but appear with the dative only. Such are verbs of *obeying, blaming, aiding, meeting, following, &c.*

φθονῶ, *I envy*; πείθομαι, *I obey*; ἐγκαλῶ, *I accuse*; ἀπειλῶ, *I threaten*; ἐναντιοῦμαι, *I oppose*; χαρίζομαι, *I gratify*; ἀπιστῶ, *I disobey*; ἑπομαι, *I follow*; εὐχομαι, *I pray*, and others.^b

(2) The dative is used with words denoting *likeness* or *unlikeness, friendship* or *enmity*.

τὰ αὐτὰ πάσχω σοί,

I suffer the same as you.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ ἐγένετο,

Theseus lived about the same time as Heracles.

^a Notice, as being distinct from Latin, the compounds of ἀντί, ἐν, ἐπί, περί, πρός, σύν, ὑπό, e.g. περιτιθέναι στέφανον τῷ στρατηγῷ, *to put a crown on the general, &c.*

^b Here, again, observe that intransitive verbs compounded with ἀντί, ἐν, παρὰ, πρός, σύν, ὑπό, are used with a dative of reference.

(3) (a) The dative is used with *ἐστί, ὑπάρχει, γίγνεται*, as in Latin with *est, &c.*, to denote the *possessor*.

οὐκ ἐστὶν ἡμῖν ὅπλα,
we have no weapons.
 νῆες οὐκ εἰσὶν ἡμῖν,
we have no ships.

Obs.—οὐδὲν ἐμοὶ καὶ σοί, *I have nothing to do with you; τι ἐμοὶ καὶ σοί; what have I to do with you?*

(b) The dative of the personal pronouns is often added to sentences to express an interest on the part of the person in what is said or done.

τούτῳ πᾶν μοι προσέχετε τὸν νοῦν,
I would have you give particular attention to this.

This, the so-called *Ethic dative*, is more common in Greek than in Latin. It may be distinguished from other uses of the dative by the fact that it can be omitted in the sentence without materially affecting the meaning.*

* It is a distinctive feature of Latin as opposed to Greek that the genitive and dative are not used with prepositions. The reason is, probably, that in Latin the genitives and datives were for the most part real genitives and datives, whereas in Greek the ablative has become confused with the genitive, and the locative with the dative (see *supra*). Another cause which greatly favoured the use of prepositions with cases in Greek is the existence of the augment. This, coming as it did between the preposition and the verb in composition, e. g. *προσβάλλω, προσέβαλον*, tended to keep the two distinct and easily separable, so that the preposition could be easily detached from the verb, and combined with the noun. In Latin, on the other hand, the two became closely connected, so much so that we find a good number of verbs which exist in the compound but not in the simple form, e. g. *inspicio, respicio, induo, condo, &c.*

EXERCISE 54.

VOCABULARY.—to abide by, ἐμμένειν, with dat. to be in accord with, to be in harmony with, συμφωνεῖν, with dat. to allot, προστάττειν. to associate with, ὁμιλεῖν, with dat. to be in, ἐνεῖναι, with dat. to divide among, διανέμειν, with dat. duties, ἔργα. everywhere, πανταχοῦ. persons of experience, οἱ ἔμπειροι. to follow, ἑπεσθαί, with dat. four, τέσσαρες. friendly to, εὖνους, with dat. hostile, ἐχθρός. inland-country, μεσσηγία. to meet with, συντυγχάνειν, with dat. neighbour, ὁ πέλας, ὁ πλησίος. old age, γῆρας. to owe, ὀφείλειν. I receive from, γίγνεται ἐμοὶ ἀπό. I have on my side, ὑπάρχει μοι. treaty, συνθήκαι, αἱ.

1. He gave the soldiers pay for four months⁶¹. 2. He said that he had divided a large sum of money (*much money*) among the soldiers. 3. He entrusted the affairs of the city to persons of the greatest experience. 4. He owed a large sum of money to many (persons). 5. The general sent an ambassador to announce⁴⁸ to the citizens *what had been done* (perf. pass. part.). 6. He allotted to the slaves their duties. 7. Seek everywhere to associate with the good. 8. When going through the inland-country he met with the ambassadors returning from the king¹⁸. 9. This¹⁷ (is what) he says; but¹⁹ his deeds do not accord with his words. 10. Philip is doing wrong in not abiding by the treaty. 11. Most men follow their neighbours. 12. He went from Sparta, because⁴⁶ he was friendly to the Athenians. 13. I agree with you in my judgment (*I have my judgment the same with you*). 14. Many miseries are in old age. 15. I receive from my slaves an income (of) ten minæ. 16. Do not, *I entreat you*, send this message. 17. *I would not have you* associate with the bad. 18. *You have this on your side*, that no one knows you. 19. He said that he was friendly to the Athenians, but¹⁹ hostile to the Lacedæmonians. 20. What have we to do with them?

§ 50. The Dative continued.

(1) The instrument, the manner, and the cause are put in the dative, as τύπτειν ῥάβδῳ, to beat with a stick; δρόμῳ παρήλθεν, he went past at a run, running; μεγάλην

σπουδῇ, *in great haste*; φόβῳ, *through fear*; ἀλγεῖν τι, *to be distressed at a thing*.

(2) The dative is sometimes used to express the agent, especially after the perfect passive of a verb, and verbals in -τέος, -τός.

ταῦτα ἡμῖν λέλεκται, *these things have been said by us*; τὰ τοῦτοις λελεγμένα, *what these men have said*; τοῦτο ἡμῖν ποιητέον (ἐστί), *we must do this*.

Obs.—With other tenses than the perfect passive, and with quasi-passive verbs (κακῶς πάσχειν, *to be badly treated*, &c.), the genitive with ὑπό is used of the agent.

(3) The definite time at which a thing is done, is put in the dative.

τῇ τρίτῃ ἡμέρᾳ, *on the third day*; τῷ τρίτῳ ἔτει οἶκαδε ἀπέπλευσα, *in the third year I sailed home*.

Obs.—This use of the dative is only to be employed with words expressing time, ἔτος, ἡμέρα, νύξ, &c. With other words, ἐν is added: ἐν τῷ παρόντι, *at the present*, &c. But the Greeks say, ταῖς πομπαῖς, *at the procession*; τοῖς τραγωδοῖς, *at the tragedians*; τοῖς Διονυσίοις, *at the Dionysia*, where the occasion and the time are coincident.

(4) The place where is sometimes put in the dative, as, Μαραθῶνι, *at Marathon*; Δωδῶνι, *at Dodona*.

EXERCISE 55.

VOCABULARY.—*to agree with*, ὁμολογεῖν, with dat. *to answer*, ἀποκρίνεσθαι. *army*, στρατός. *at the hands of*, ὑπό, with gen. *to attempt*, πειρᾶσθαι. *to burst into*, εἰσπίπτειν εἰς. *hoplite* = *heavy-armed soldier*, ὀπλίτης. *horseman*, ἵππεύς. *I am inclined to*, βουλομένῳ ἐμοί ἐστιν (e. g. τοῦτο ποιεῖν, *to do this*).^{*} *I object to*, οὐ βουλομένῳ ἐμοί ἐστιν. *order*, κόσμος. *to promise*, ὑπισχνέσθαι. *to ravage, lay waste*, δηρῶν. *to remain behind, to be left behind*, ὑπολείπεσθαι. *the remainder*, i. e. *those who were left behind*, οἱ λειπόμενοι. *run*, δρόμος. *shouting*, κραυγή. *to suffer hardships*, κακὰ πάσχειν. *two hundred*, διακόσιοι. *two thousand*, δισχίλιοι. *way, manner*, τρόπος.^{*}

^{*} This idiom can be used with other participles, e. g. οὐ προσδεχόμενῳ, οὐκ ἐλπομένῳ ἐμοί ἐστιν, *I do not expect*.

1. He attempted in every way to go out of the city. 2. The soldiers burst into the city without any order (*in no order*). 3. The enemy advanced with loud shouts (*with much shouting*). 4. The Athenians marched against the Chalcidians with two thousand hoplites of their own (*ἐαυτῶν*), and two hundred horse. 5. What you promised, you have already accomplished (*use passive*). 6. The Athenians advanced at a run against the barbarians. 7. On this day I am freed from (*rid of*) fear. 8. He suffered many hardships²⁷ at the hands of the enemy. 9. Demosthenes remained behind, *because he feared* (*part.*) the Athenians on account of what had been done¹⁴. 10. This happened on the same day on which the Athenians conquered at Marathon. 11. He invaded Eleusis in Attica (*gen.*, § 41 (3)) with an army of Lacedæmonians. 12. With the remainder²⁹ of his soldiers he ravaged the country, and on the same day he escaped into Eubœa. 13. When I said this, he did not agree with me. 14. Answer, Socrates, if you are inclined to do so. 15. They said that they should object to their going through the country.

§ 51. The Relative.

(1) As in Latin, so in Greek, the relative is used more widely than in English. It often introduces the *cause*, *ground*, *motive*, or *design* of what is stated; and in these cases it cannot be translated merely by *who*, *what*, &c.

- (a) θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως,
you act strangely in giving us nothing.
- (b) ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε,
they pronounced the mother happy in having such children
(here οἷων = ὅτι τοιούτων).
- (c) ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικούντας,
they are procuring arms to defend themselves with against
those who injure them (or, *with which to repel, or punish,*
those who injure them).*

* The rules for the gender of the relative are much the same in Greek and Latin.

(1) A relative referring to a number of *persons*, masculine and feminine, is put in the masculine, e.g. *ἄνδρες καὶ γυναῖκες οἱ πάρεστε*, *ladies and gentlemen present*.

(2) A relative referring to a number of things of different genders, whether masculine or feminine, may be put in the neuter.

(2) *Attraction and omission of the Antecedent.*

(a) When the relative clause defines the antecedent, the latter is often expressed in the relative clause, and omitted in the principal clause.

οὗτός ἐστιν, ὃν εἶδες ἄνδρα, (or,
ὃν εἶδες ἄνδρα οὗτός ἐστιν,)
this is the man you saw.

(b) When the antecedent to a relative is a demonstrative pronoun standing alone, it is often omitted.

οὐ πάρεστιν, ὃν ἦκειν ἐχρῆν,
he who ought to have come is not here.

(3) *Attraction of the Relative.*

(a) The relative is often made to agree in *case* with the antecedent in the principal clause.

μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις,
*you give him a portion of the food which you have yourself.**

(b) When the relative is thus *attracted*, the antecedent is often placed in the relative clause, as in 2 (a), but in the case in which it would stand in the principal clause.

ἀπολαύω ὧν ἔχω ἀγαθῶν,
I enjoy the good things I possess = ἀγαθῶν ἃ ἔχω.

Obs.—Here also, as in 2 (b), the antecedent, when a demonstrative pronoun standing alone, may be omitted: *μεμνημένος ὧν ἔπραξε*, remembering what he had done; and we even find a preposition transferred from the omitted antecedent to the descriptive relative, e. g. *μετεπέμπετο ἄλλο στράτευμα, πρὸς ᾧ πρόσθεν εἶχε* = *πρὸς ἐκείνῳ ὃ πρόσθεν εἶχε*, he sent for another army in addition to that which he had before.

* This seldom takes place except where the relative should regularly stand in the *accusative*, the antecedent being in the *genitive* or *dative* and without a demonstrative pronoun (as *οὗτος*, *ἐκείνος*).

EXERCISE 56.

VOCABULARY.—*at daybreak*, ἄμ' ἔφ. *to drink*, πίνειν. *to enact*, θεῖναι. *to enjoy*, ἀπολαύειν, with gen. *to give a share to*, μεταδιδόναι, with dat. *the goods of others*, τὰ ἀλλότρια. *hare*, λαγώς. *helper*, βοηθός. *to neglect*, ἀμελεῖν, with gen. *previously*, πρότερον. *to speak at length*, διεξιέναι. *strange*, θαυμαστός. *every year*, year by year, ἀνὰ πᾶν ἔτος.

1. I pity the mother for having been deprived of such a daughter (of what (οἷας) a daughter has she been deprived, 1 (b)). 2. I will give him some of the wine which I have. 3. He sent for more wine in addition to what he had drunk already. 4. This is the hare you saw. 5. You act strangely in speaking ill even of your friends. 6. He knew that I should enjoy the good things I possess. 7. Receive the good things you desire. 8. Our⁹ father, who was the only helper we had, was absent. 9. Those who are most satisfied with what they have got (to whom the (things) present are mostly sufficient), least desire the goods of others. 10. Not one of those persons who ought to have come is here. 11. I have given to all a share of what I have received. 12. I neglect what I ought to do. 13. I have no need of the gifts which I receive from you. 14. The other laws I will pass over, but I will speak at length about the law which Timocrates previously enacted himself. 15. You act unjustly in breaking the conditions of peace (use *relative construction*⁶⁶). 16. They have carried out none of the commands I gave them. 17. Do not send away³³ the only helper we have. 18. The man, whom you saw, went away into the city to announce⁴⁸ what had happened. 19. Every year he passed four months in the country. 20. He went away at daybreak. 21. He paid them (for) wages a drachma a³ day (gen.).

§ 52. The Relative continued.

(1) *The Relative in apposition (as complement of the Predicate).*

When the relative, with such a verb as *to be*, *call*, *believe*, &c., stands in apposition to a noun, it generally agrees in gender with *it*, rather than with the antecedent.

φόβος, ἣν αἰδῶ καλοῦμεν,

fear which we call modesty.

φίλος, ὃ μέγιστον ἀγαθὸν εἶναι φασιν,

a friend, which they say is the greatest blessing.

(2) ἔστιν *with the Relative.*

(a) ἔστιν — οἷ is = ἔνιοι, *some*, and may be declined throughout, as,—

N. ἔστιν οἷ, ἔστιν αἷ, ἔστιν ᾧ.

G. ἔστιν ὧν.

D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἷς.

(b) In the same way ἔστιν ὅτε is = *sometimes*; ἔστιν ὅπου is = *somewhere*, &c.

These phrases can be used interrogatively: *is there a time when? a place where?*

(c) ἔστιν ὅστις (with ἔστιν indeclinable) is found as an interrogative.

(a) ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν,
from some of the cities in Sicily.

Πελοποννήσιοι ὥκισαν τῆς ἄλλης Ἑλλάδος ἔστιν ἃ χωρία,
*the Peloponnesians colonised some places in the rest of
Hellas = ἓνα χωρία.*

(b) οὗσπερ εἶδον ἔστιν ὅπου,
whom I saw somewhere.

(c) ἔστιν οὐστίνας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ;
*are there any persons whom you have admired for their
wisdom?*

Obs.—For the difference of ὅς and ὅστις, cp. § 13, 2 (c).

Phrases.

Similar phrases into which ἔστιν and a relative adverb enters are—ἔστιν ἵνα, *sometimes, in some cases* = ἔστιν ὅπου; ἔστιν οὗ, *somewhere*; ἔστιν ὅπῃ, *in some way, to some place*; ἔστιν ἐνθα, *in many places*; ἔστιν ἦ, *in a certain degree*; ἔστιν ὅπως, *it is possible*. These phrases may also be used as interrogatives, or with negatives.

ἔστ' οὖν ὅπως Ἀλκιστὶς ἐς γῆρας μῶλοι; *is it possible for Alcestis to reach old age?* οὐκ ἔστ' ὅπως οὐ τοῦτο γενήσεται, *this will certainly happen, &c.*

(3) (a) ἐφ' ᾧ, or, more commonly, ἐφ' ᾧτε, is, *on condition that*, with the future indicative or the infinitive.

λέξω σοι ἐφ' ᾧ σιγήσει,

I will tell you on condition that you will hold your tongue.

ἡρέθησαν ἐφ' ᾧτε συγγράφαι νόμους,

*they were chosen on the condition that they should draw up laws,
i. e. to draw up laws.*

(b) ἀνθ' ὧν is often = *because, for*.

χάριν σοι οἶδα ἀνθ' ὧν ἦλθες,
I feel thankful to you for coming.

(c) εἴ τις is used as equivalent to ὅστις, *whosoever, whatsoever (= all that)*, without expressing a condition.

EXERCISE 57.

VOCABULARY.—*to attack*, ἐπιτίθεσθαι, with dat. *to blame*, μέμψεσθαι. *to capture*, καταλαμβάνειν. *disease*, νόσημα. *except*, πλὴν. *faction*, στάσις. *to put to flight*, ἀποτρέπειν. *gate*, πύλη. *guide*, ἡγεμών. *in heaven's name*, πρὸς θεῶν. *hill*, ἄκρα. *key*, κλείς, κλῆς (Prim. § 173 (b)). *to be mad*, μαίνεσθαι. *money*, ἀργύριον (κέρδος in such phrases as *love of money*, &c.). *nation*, ἔθνος, τό. *to be naturally*, πεφυκέναι, e. g. *to be naturally bad*, πεφυκέναι κακός. *to withhold from*, ἀπέχεσθαι, with gen. *to write out*, ἀναγράφειν.

1. Is there any one who is wiser than he? 2. They put the soldiers to flight, and *some* they capture. 3. The city is stricken with (Voc. 43) a disease *which* we call faction. 4. It is impossible that you should escape these¹⁰ evils. 5. They seized the hill, *which is called* the keys of Cyprus. 6. The Lacedæmonians bade *any one who wished* (τὸν βουλόμενον) of the rest of the Greeks to follow, except the Ionians and Achæans, and *some other* nations. 7. There is no one who would not blame you. 8. The soldiers retired on condition that the citizens should open the gates. 9. Ten men were elected to write out the laws. 10. There is no one so foolish *that he* (rel.)¹¹ desires death. 11. I wonder at the extent of your wisdom (*I wonder at you, what wisdom you have*). 12. Tell me, in heaven's name, is there any one naturally so foolish *as to* (ὥστε) desire death? 13. Is there any one to whom you entrust more than your wife? 14. Who is so mad *that he does not*¹² wish to be your friend (ὅστις οὐ)? 15. I gave him (some) money on condition that he should go away at once. 16. There is nothing he will not do *for money* (*for the sake of*). 17. We will ask Cyrus for a guide *to*¹³ lead us away. 18. It is impossible that the enemy should not attack us. 19. Is there any place in the world to which I can fly? 20. He withheld from the sources of gain which¹⁴ he formerly pursued, thinking (them) disgraceful.

§ 53. *The Relative continued.*

In some phrases the relative and antecedent are combined together, as it were, and put under the immediate government of the verb. This may lead to the entire suppression of the verb in the antecedent clause, or in the relative clause (εἰμί in both cases). Such phrases are—

(1) οὐδεὶς ὅστις οὐ (ἐστίν omitted in the antecedent clause).

- N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν,
there is no one who would not do this.
G. οὐδενὸς ὅτου οὐ κατεγέλασεν
= οὐδεὶς ἣν ὅτου, κ.τ.λ.,
there is no one whom he did not laugh at.
D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο
= οὐδεὶς ἣν ὅτῳ, κ.τ.λ.,
there was no one whom he did not answer.
A. οὐδένα ὄντινα οὐ κατέκλαυσε
= οὐδεὶς ἣν ὄντινα, κ.τ.λ.,
there was no one whom he did not weep for.

So οὐδὲν ὃ τι οὐκ ἀπώλετο, everything was lost.

(2) ὁ οἷος σὺ ἀνὴρ, or οἷος σὺ ἀνὴρ (εἰ omitted in the relative clause).

- N. ὁ οἷος σὺ (ἀνὴρ), such a man as you.
G. τοῦ οἷου σοῦ (ἀνδρός), of such a man as you, &c.
G. ἔραμαι οἷου σοῦ ἀνδρός, I love such a man as you.
D. χαρίζομαι οἷφ σοὶ ἀνδρί, I gratify such a man as you.
A. ἐπαινῶ οἷον σὲ ἄνδρα, I praise such a man as you.*

(3) θαυμαστὸν ὅσον προὔχώρησε, he made astonishing progress; θαυμαστῶς ὥς ἄθλιος γέγονε, he has become surprisingly miserable.

Here, as in 1, the antecedent clause is sacrificed to

* In this idiom the substantive (ἀνὴρ) is attracted into the relative clause (§ 51 (3)), and the whole relative clause is then deprived of its verb, and put under the government of the verb in the antecedent clause. For ἔραμαι οἷου σοῦ ἀνδρός is = ἔραμαι ἀνδρὸς τοιούτου, οἷος σὺ εἶ.

the relative; the complete expression is, *θαυμαστὸν ἔστιν, ὅσον προὔχώρησε.*

Obs.—In this construction *ὅσος* follows such words as *θαυμαστός, πλείστος, ἀφθονός*; and *ὡς* the adverbs in *-ως, θαυμασίως, θαυμαστῶς, &c.*

EXERCISE 58.

VOCABULARY.—*to accomplish, ἐκτελέσαι. in age, κατὰ ἡλικίαν. of (my) age, ἡλικός (ἐμοί). extraordinary, θαυμαστός ὅσος. form of constitution, πολιτεία. gladly, ἡδέως. hard, difficult, χαλεπός. impossible, ἀδύνατος. infantry, ὁ πεζός. nothing like hearing, οὐδέν οἶον ἀκούσαι. to plot against, ἐπιβουλεύειν, with dat. to praise, ἐπαινεῖν. pretext, πρόφασις. slight, βραχύς. to weep for, κατακλαίειν, with acc.*

1. Men gladly gratify such a man as you are. 2. I would gladly gratify such men as you. 3. This is hard, and for men like us impossible. 4. He said that³⁵ he would gladly gratify a man like you. 5. Men like you always speak well of the good. 6. No one speaks well of men like us. 7. A man like you is praised by everybody. 8. There is no one who would not weep for such men as you. 9. There is no one whom he does not despise. 10. There was none of those present whom he had not plotted against. 11. There is nothing like hearing the ambassadors themselves. 12. He acted strangely in³⁶ speaking evil of a man like you. 13. The infantry, and ships, and everything was lost. 14. There is not one among all (of) you whose father I might not be in age. 15. To persons of our age such things are naturally difficult. 16. To persons like ourselves and you, democracy is a difficult form of constitution. 17. Of all the men whom I ever saw, this man is by far the most handsome. 18. This achievement cost him extraordinary labour (*he accomplished this work with (dat.), &c.*). 19. He answered every one of those who questioned him about virtue. 20. Who do you think that there is who would not revolt on a slight pretext?

§ 54. Adverbs of Time, &c.

(1) *Until* and *as long as* are expressed by *ἄχρι* or *μέχρι* (*ἄχρισ, μέχρισ* before vowels, also *ἄχρισ οὐ, μέχρισ οὐ*), and *ἕως, ἔστε*. When the limitation of time is *un-*

certain, these adverbs take the subjunctive or optative with *ἄν*.

*περιμενῶ ἕως ἂν (μέχρις ἂν) ἐλθῇ, I will wait till he comes (when-
ever that may be); οὐποτε λήγουσιν ἔστ' ἂν ἀρχώσιν αὐτῶν, they
never leave off till they rule over them; ἤξιον αὐτοὺς μαστιγοῦν
τὸν ἐκδοθέντα, ἕως ἂν τάληθῇ δόξειεν αὐτοῖς λέγειν, I requested
them to scourge the person given up to them till he should
seem to them to speak the truth.*

With the optative *ἄν* is frequently omitted.

When there is no uncertainty in the limitation of time the indicative is used.

*ποιήσον τοῦτο ἕως ἔτι ἔξεστι, do this while it is in your power;
ἔστε αἱ σπονδαὶ ἦσαν, οὐποτε ἐπαυόμην ἡμᾶς οἰκτεῖρων, as long as
the treaty lasted, I never ceased to think upon ourselves with
pity.*

Of course, in *oratio obliqua* the optative will appear without *ἄν*, even when there is no uncertainty.

*ἐκέλευε ποιῆσαι τοῦτο ἕως ἔτι ἔξειη.**

(2) (a) *πρὶν*, before, until, generally takes the infinitive.

*ἀπῆλθε πρὶν ἐλθεῖν ἐμέ,
he went away before I came.*

(b) But if the main clause is negative, and the event referred to is future, *πρὶν ἄν* with the subjunctive is used.^b

In *oratio obliqua* this construction becomes the optative without *ἄν*.

*ἔδοξέ μοι μὴ σίγα, πρὶν φράσαιμί σοι, τὸν πλοῦν ποιείσθαι,
I resolved not to make my voyage in silence, before I told you.*

(c) *πρὶν* can also be used with an aorist indicative of a definite point in past time.

οὐκ ἀπῆλθε πρὶν εἶπε, he did not go away till he said.

* Hence, when a thing is spoken of as an object or purpose contemplated, the subjunctive with *ἄν* will be used in connexion with present or future time; the optative in connexion with past tenses, and *oratio obliqua*.

^b "The infinitive instead of *πρὶν ἄν* with the subjunctive is very rare." Madvig, § 167. Rem.

EXERCISE 59.

VOCABULARY.—*to damage*, κακοῦν. *immediately*, εὐθύς.^a *near*, ἐγγύς, with gen. *leisure*, *to be at*, σχολὴν ἔχειν. *near the city*, ἐγγὺς τῆς πόλεως. *we ought to set about*, ἡμῖν ἐπιχειρητέον ἐστί (with dative of the thing). *out of*, *outside*, ἔξω, with gen. *straight to*, εὐθύ, with gen. *to subjugate to* (*put in the power of*), ποιεῖν ὑπό, with dat. *to take the initiative*, and, φθάνοντες, with verb. *to*, ὥς, with acc. (of persons only).^b *together with*, ἅμα, ὁμοῦ, with dat.^b *up to this point*, till, μέχρι τούτου ἔως. *worthily of*, *in a manner worthy of*, ἀξίως, with gen.^c

1. Do not go away³⁸ till I come. 2. I will not cease fighting till I have conquered the enemy. 3. It is not possible for you (*plur.*) to conquer your enemies outside the city till you have punished those in the city itself. 4. I was banished myself before you returned from banishment. 5. Whilst you are at leisure, speak. 6. We were afraid till the Greeks sailed away. 7. We used-to-wait till the gates were opened. 8. He said that he would come to us whilst he still might. 9. He said that he feared the gods most whenever he was most prosperous (*was doing best*). 10. The general went in to the king. 11. They march straight to the city. 12. Immediately on our arrival he told us that we ought to set about the task. 13. From our very birth we want many things. 14. He died as soon as he was born. 15. They were called the friends of Philip up to this point—till they subjugated their city to Philip. 16. If I seem to be doing wrong, I ought not to go away from this place till I have paid the penalty. 17. We do not wait till our country is damaged, but we take the initiative, and are already laying waste the land of our enemies. 18. Many men die before their character is known (*before it becomes clear*⁵⁴ *what sort of persons they are*). 19. I will not stop till I am master of the city. 20. He said that he would not stop making war till he was master of the city.

^a εὐθύς and εὐθύ are the same word, but εὐθύς is used of *time*, εὐθύ of *space*: *immediately on his arrival*, εὐθύς ἦκων; *from our very birth*, as soon as we are born, εὐθὺς γεγόμενοι.

^b As adverbs and prepositions were originally one and the same class of words, we find some adverbs which are used as prepositions.

^c Adverbs take a substantive in the same case as the substantives from which they are derived. Hence comparative and superlative adverbs take a genitive in the same way as comparative and superlative adjectives.

§ 55. *Interrogative Particles, &c.*

Besides the interrogative adverbs and pronouns, the following particles are used in questions, and by this means the Greeks often express on paper what we express by the tone of the voice, &c.

ἄρα is mostly used in questions which imply something of *surprise, uncertainty, or doubt*.

ἄρ οὐ ; expects the answer, *yes*.

ἄρα μή ; expects the answer, *no*.

ἄρα εὐτυχεῖς ; are you *prosperous, then* ?

ἄρ' οὐκ ἔστιν ἀσθενής ; *he is ill, then, is he not* ?

ἄρα μὴ ἔστιν ἀσθενής ; *he is not ill, then, is he* ?

Questions expecting the answer *yes* are also asked by *ἦ γάρ* ; *why, is it* ? *οὐ* ; *is it not* ? *οὐκ οὖν* ; *ἄλλο τι ἢ* ; &c.

Obs. Distinguish *οὐκ οὖν* with the interrogative = *is it not* ? from *οὐκοῦν* without the interrogative = *therefore*.

Questions expecting the answer *no* are asked by *ἦ ποῦ* (*num forte* ?) ; *μή* or *μὴν* ;

εἴτα, ἔπειτα (*then — and yet — and nevertheless*) express *astonishment and displeasure*, implying that what the speaker supposes has been done is inconsistent with something before mentioned, or the impression previously made on the mind.

ἄλλο τι ἢ ; is strictly, *is it anything else than* ? i. e. *is it not the case that* ? From frequent use it came to be regarded merely as an *interrogative particle*, and the *ἢ* was often dropped.

τί παθών ; (*having suffered what* ?) *what possesses you to* ? &c. (cf. Voc. 41) ; *τί μαθών* ; (*having learnt what* ?) *what induces you to* ? &c., are also found.

These phrases are used in *indignant, reproachful* questions ; the former obviously relates to the *feelings*, the latter to the *understanding*.

EXAMPLES.

- (1) ἡ που τετολμηκας ταῦτα;
surely you have not dared to do this? [No.]
- (2) ἡ γὰρ, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;
why, you will answer, will you not, if Socrates puts a question to you? [Yes.]
- (3) οὐ τί που ἐγὼ ἀγροικίζομαι;
surely, I am not behaving rudely, am I? [No.]
- (4) μὴν τί σε ἀδικεῖ;
he is not injuring you in any respect, is he? [No.]
- (5) εἴτ' ἐσίγας Πλούτος ὦν;
and yet you held your tongue, you Plutus?
- (6) ἔπειτ' οὐκ οἶε θεοὺς ἀνθρώπων τι φροντίζειν;
do you then really think that the gods do not regard mankind?
- (7) ἄλλο τι ἢ περὶ πλείστου ποιεῖ, ὅπως ὥς βέλτιστοι οἱ νεώτεροι ἔσονται;
do you not regard it as a thing of the first importance that the rising generation should turn out as well as possible?
- (8) ἄλλο τι οὖν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;
what! do not the covetous love gain?
- (9) τί παθὼν οὕτω ταχὺς ἀπῆλθε;
what induced him to go away so quickly?

EXERCISE 60.

VOCABULARY.—*to bring bad news*, νεώτερόν τι ἀγγέλλειν. *to insult*, ὑβρίζειν, with acc., or ὑβρίζειν εἰς. *to be for a person's interest*, εἶναι πρὸς τινος. *to lose one's labour*, πονεῖν μάτην. *pleasure*, ἡδονή. *to be punished for* = *to pay the penalty for*, δίκην δίδόναι, with gen. *release*, ἀπαλλαγή. *to remain*, μένειν.

1. Are not these things for our interest rather than for that of our⁹ enemies? (Yes.) 2. You are not come to bring us any bad news, I hope, are you? (No.) 3. And do you *then* think that you will not be punished for what you have done (*p. pass.*) against the laws of the gods? 4. What possesses you that you will not cease to insult your friends? 5. These things are not more for the interest of our enemies than of us, are they? 6. Surely you don't think, do you, that such men¹⁷ do not pay the penalty? 7. What am I to say (§ 20 (3))? Is it (he), or is it not? 8. Are we to consider death to be anything but the release of the soul from the body? (No.) 9. And do you still tell us that you never went into the house at all? 10. He does not say, does he, that those who pursue¹¹ pleasure are good men? 11. Why! did you ever go to Athens? 12. What

possessed you to go into the city, when you might have remained at home in the country? 13. Does such a man¹⁷ do anything else than lose his labour (= does he not simply lose his labour)?

§ 56. Indirect Single Questions.

(1) As has been already stated (p. 32, note), the proper forms for indirect questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ό-*, which connects them with what precedes. Thus from—

πόσος; ποῖος; πού; πόθεν; πῶς; &c.,
we have *όπόσος, όποῖος, όπου, όπόθεν, όπως, &c.;*
and from *τίς;* we have *όστις.*

So that *ποῖ τράπωμαι; whither am I to turn?* becomes *οὐκ οἶδα* (or *οὐκ ἔχω*), *όποι τράπωμαι, I don't know whither to turn.* Similarly, *οὐκ οἶδα όστις έστί, I don't know who he is; οὐκ οἶδα όπως τὸ πρᾶγμα έπραξεν I don't know how he did the thing; άπόκριναι άνδρειως όπότερά σοι φαίνεται, answer boldly which of the two is your opinion.*

The Greeks, however, do not adhere strictly to the distinction between the direct and indirect interrogatives; they often use the direct forms in indirect questions, and sometimes intermix the two.

*Ίσμεν πόσα τέ έστι καὶ όποῖα, we know how many there are, and of what kind.**

* *όστις* is both the indirect form of *τίς; who?* and a relative, *who-soever* (§ 13 (2)). As the former *τίς;* can be used for it, just as *πῶς* can be used for *όπως, ποῖ* for *όποι, &c.* But it is very doubtful whether *τίς* can be used for *όστις* as a relative = *who-soever*. There are a few passages in the Greek tragedians and elsewhere, in which *τίς* (*τι*) seems to be so used, but the precise construction of such passages is contested by scholars. (Cf. Soph. El. 316, with the commentators.) In English and in Latin the interrogative and the relative spring from the same root, and therefore the difficulties and distinctions which are found in Greek do not occur in those languages. In English, however, the distinction between relative and interrogative is not wholly lost; we cannot say, *tell me which he says, for what he says.* Originally it was marked more strongly than now, *that* being the relative, and *what* the interrogative. (Cf. Abbott's "Grammar of Shakespeare," §§ 258, 259.)

(2) Sometimes, though rarely, the relative forms are used in dependent questions.

ὁρᾶς οὖν ἡμᾶς, εφη, ὅσοι ἐσμέν; *do you see, said he, how many we are?*

(3) When the person of whom a question is asked repeats it, he uses the forms beginning with ὁ-: οὗτος, τί ποιεῖς; ὃ τι ποιῶ; *You there, what are you doing? What am I doing?* σὺ δ' εἰ τίς ἀνδρῶν; ὅστις εἰμ' ἐγώ; Μέτων. *Who in the world are you? Who am I? Meton.*

EXERCISE 61.

VOCABULARY.—*by compulsion*, ὑπ' ἀνάγκης. *to enter secretly* (say: *to escape notice when entering* (§ 35 (2))), λανθάνειν εἰσελθών. *to learn many lessons*, διδάσκεισθαι πολλά. *master*, δεσπότης. *about nightfall*, ὑπὸ νύκτα. *to provide with*, παρασκευάζειν. *weapons, arms*, ὅπλα. *what?* τί δή; *to wound*, τραυματίζειν.

Obs.—The Greeks are very partial to interrogatives, and short interrogative sentences are often used by them where in English we should not employ that mode of speech: thus, τί μὴν; (properly, *what else?*) is = *certainly*. Similarly, πῶς γὰρ οὐ; = *of course*; τί οὐ = *pān*, τί ἄλλο ἢ = *merely*, e. g. ἀνθρώπε, τί ποιεῖς; ὃ τι ποιῶ; τί δ' ἄλλο γ' ἢ διαλεπτολογεῖσθαι; *You fellow, what are you doing? What am I doing? I am merely chopping logic*; and many others. Also, the habit of connecting every sentence with what precedes, leads the Greeks to unite various particles with the interrogatives, e. g. τί γάρ; τί δέ; τί οὖν; τί δαί; &c.

1. The women asked them who they were, and whence they came. 2. I do not know what language I shall use in my answer (*what words using I shall speak*). 3. Do you see, said he, how many men are wounded by how few? 4. Who are you? Do you ask, we replied, who we are? We are Athenians. 5. I asked him whither the enemy had retired. He answered, that he did not know whither they had retired, nor how many they were. 6. What! will you go away when the city is in such danger? 7. He asked with what kind of weapons the citizens had been provided. 8. Who is this person? This person! Indeed, I do not know who he is; ask him yourself. 9. Do you see how many there are of the enemy, and how few we are? 10. The slave died at the hands

of his master. 11. These things happened about the same time. 12. He learned many hard²⁷ lessons by compulsion. 13. After suffering many grievous²⁷ hardships at the hands of the enemy, he returned to the city in the tenth year. 14. He praised all whom he saw marching in good order. 15. He entered the city secretly⁵⁰, about nightfall.

§ 57. Double Questions, εἰ, &c.

(1) Direct double questions, *whether — or*, are asked by *πότερον* (or *πότερα*) — *ἢ* (less commonly by *ἤρα* — *ἢ*).

πότερον ἔψονται Κύρω, ἢ οὐ; will they follow Cyrus, or not?

(2) Indirect double questions are asked by *εἵτε* — *εἵτε*, *εἰ* — *ἢ*, or *πότερον* — *ἢ*.

σκοπῶμεν εἵτε εἰκὸς οὕτως ἔχειν, εἵτε μή,
let us consider whether it is likely to be so or not.

τοῦτῳ τὸν νοῦν πρόσεχε, εἰ δίκαια λεγῶ, ἢ μή,
attend to this, whether what I speak is just or not.

πρὶν δῆλον εἶναι πότερον ἔψονται Κύρω ἢ οὐ,
before it was known whether they would follow Cyrus or not.

Obs.—For *πότερον*, *πότερα* is found, and sometimes the word is omitted altogether in direct double questions.

(3) After verbs of *seeing, knowing, considering, asking, saying, trying, &c.*, *whether* is to be translated by *εἰ*; and when the question relates to an expected case that remains to be proved, *εἰάν* with the subjunctive may be used.

σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει,
consider whether the Grecian law is the better.

σκέψαι, εἰάν τόδε σοὶ μάλλον ἀρέσκη,
consider whether this pleases you better.

(4) After *θαυμάζω*, *I wonder*, and some other verbs expressive of *feelings*, the Greeks use *εἰ* where we use *that*, i. e. they treat these verbs as belonging to the class mentioned in (3).

θανμάζω εἰ μηδεὶς ὑμῶν ὀργίζεται,
I am astonished, that not one amongst you is angry.

ἀγανακτῶ εἰ οὕτωςι, ἃ νοῶ, μὴ οἷός τ' εἰμὶ εἰπεῖν,
I am indignant at being so unable to express my meaning.

οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν,
he is not contented with escaping punishment.

EXERCISE 62.

VOCABULARY.—to allow with impunity, *περιορᾶν* (= to overlook, to stand by and see). at once, *αὐτίκα*. in such circumstances, *τούτων οὕτως ἐχόντων*. to be content, *ἀγαπᾶν*. to continue to exist, to exist still, *ἔτι εἶναι*. crown, *στέφανος*. to crown, *στεφανοῦν*. to deliberate, *βουλευέσθαι*. each party, *ἐκάτεροι*. to ravage, *τέμνειν*. recently, *ἄρτι*. some time since, *πάλαι*. to be vexed at, indignant at, *ἀγανακτεῖν*.

1. I do not know whether he is alive or dead. 2. He said that he did not know whether the general had been slain or not. 3. He was deliberating whether he should send a messenger, or go himself to the camp. 4. Whether the soul will still exist when we are dead, does not seem to me to have been proved. 5. Demosthenes is not content that he has not paid the penalty, but he is vexed that he will not be crowned with a golden crown. 6. In such circumstances⁶⁵, there is no wonder that the allies revolt. 7. Are you recently from the country¹⁸, or (did you come) some time since? 8. He asked whether he was to go away at once, or wait till the general came. 9. We must consider whether we are telling the truth or not. 10. They made peace on condition⁷⁰ that each party should retain (have) their own. 11. He says that more arms were taken than could have been expected⁶², from the number of the dead. 12. It is this very thing, O Athenians, that I am indignant at, that you allow half your country²⁰ to be ravaged (*part.*). 13. He went away before I returned from the country.

§ 58. Condensed Questions.

In asking questions, the Greeks often use one sentence where in English we should use two; for (1) they can

use the interrogative with a *participle* which, in its turn, is attached to a finite verb ; and (2) they can use the interrogative pronouns in the oblique cases.

- (1) τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν ;
what must they do to recover their ancient virtue ?
 (or, *by what conduct could they recover, &c. ?*)

καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν ;
do you know then (have you learnt) what those persons do, to whom men apply this name ?

- (2) τίνας τοὺςδ' ὁρῶ ξένους ;
who are these strangers whom I behold ? Who are the strangers whom I see here ?

EXERCISE 63.

VOCABULARY.—*to examine, ἐξετάζεσθαι. to laugh at, καταγελάειν, with gen. society, συνουσία. to understand, ἐπίστασθαι. in what must this wisdom consist (say : (being) wise in what (§ 40 (1)) ?*

1. What did you see Critobulus do, that you thus condemn him? 2. What must you see them do to be content (*seeing them do what, will you, &c.*)? 3. In what must their wisdom consist, from whose society tyrants⁵ will become wise? 4. Who are the strangers whom we see coming hither? 5. Whither were they going when you saw them? 6. What were they doing⁵⁵ when you went away? 7. We must examine who is guilty, (and) of what. 8. What is wisdom, and what do we learn to govern *by its means (relative)*? 9. What must happen before you go away? 10. We must consider which of the two laws is the better. 11. Do you know of what kind the laws of the Persians are? 12. He says that he is not a man to do anything whatever for the sake of gain. 13. They will not stand by and see us injured. 14. What is the man doing, I asked, that you thus laugh at him? 15. I will not allow our land to have been ravaged with impunity. 16. He says that he has been entrusted with these things (§ 39 (1)). 17. I asked how many of the men²⁹ he had seen. 19. There is nothing he did not do for the sake of gain. 20. What induced⁷² the Athenians to undertake an expedition against so great (an island) as Sicily (*against Sicily being so great*)?

§ 59. Various Uses of the Verb ἔχω.

(1) *Intransitive uses.*(a) ἔχε, *stop.*(b) καλῶς ἔχει, *it is well*; πῶς ἔχομεν; *how are we?* πῶς ἔχομεν χρημάτων; *how are we off for money?* εὖ ἔχειν χρημάτων, *to be well off for money*; ὡς ὀργῆς ἔχω, *in such a temper am I!*(2) ἔχειν *with abstract nouns.*(a) ἔχειν αἰσχύνην = αἰσχύνεσθαι, *to be ashamed*, also, *to be shameful.*ἔχειν ἐπιθυμίαν = ἐπιθυμεῖν, *to desire.*(b) ἔχειν ἀπιστίαν, *to admit of doubt*, *to be incredible.*ἔχειν αἰτίαν, *to be blameable*, *to be blamed.*(3) οὐκ ἔχω = *I don't understand*, *I cannot*; οὐκ εἶχον ὃ τι χρὴ λέγειν, *they knew not what they ought to say*; οὐκ ἔχω ποῦ πέσω, *I know not where to fall.*

(4) ἔχω is often used with the aorist participle as a circumlocution for the aorist.

ἀτιμάσας ἔχει, *has dishonoured*, *dishonoured.*Compare also ᾤχετο λαβών, *went off with.**Obs.*—The notion of continuance and result is more prominent than in the simple aorist.(5) (a) The participle ἔχων is often used where we use *with*. (Cp. Voc. 1, *Obs.* i.)ὃς ἂν ἦκη στρατὸν ἔχων, *whosoever should come with an army.*(b) The participle ἔχων with the *present*, 'adds a notion of duration to that of present action.'τί ληρεῖς ἔχων; *why do you go on talking nonsense? why do you continue to talk nonsense? &c.**Obs.*—Others explain this idiom like τί παθών (§ 55); τί ἔχων being = *what makes you . . .?*

EXERCISE 64.

VOCABULARY.—*to associate with*, συνεῖναι, with dat. *to be blamed*, αἰτίαν ἔχειν (add πολλήν, πλείστην, for *much, very much*). *body-guard*, δορυφόροι. *to have a doubt, to admit of a doubt*, ἀπιστίαν ἔχειν, with nom. of person or thing. *education*, παιδεία. *as fast as their feet could carry them*, ὡς τάχιστα ποδῶν εἶχον. *to gape about*, κοικύλλειν. *to go off with*, οἶχεσθαι λαβών. *loyalty*, εὐνοία. *loyalty to*, εὐνοία πρὸς, with acc. *to lurk about*, κυπτάζειν περί, with acc. *to be neglectful of*, ἀμελῶς ἔχειν, with gen. *to reduce*, κατατρέπειν (ὑπό, with dat.). *reproach*, κατάμεμψις. *to go to the rescue*, βοηθεῖν πρὸς. *to run*, θεῖν. *to run away*, ἀποφεύγειν, ἀποδιδράσκειν. *to be shameful*, αἰσχύνην ἔχειν.

1. Why do I continue to stand here, when the city has determined on this (*when these things seem good to the city*)?
2. Why do you go on gaping about?
3. I asked him how he was off for money.
4. The soldiers were thoroughly ^a loyal to their general.
5. The loyalty of the soldiers to their general admits of no reproach.
6. He is blamed for burning down his own house.
7. They ran away as fast as their feet could carry them.
8. I have no place to run to.
9. To associate with tyrants is very blameable *in the eyes of* (dat.) freemen.
10. Creon *has gone off with* the only one of my daughters whom I have (left).
11. He is very much blamed for such conduct (*having done such things*).
12. Is it not shameful to go away when the city is in danger⁵⁵?
13. I have great doubt about what you say.
14. What you say admits of considerable doubt.
15. Has he not married my sister?
16. He came *with* a large body-guard into the city.
17. You, there! stop where you are.
18. The affairs of the city¹⁵ are in a good condition.
19. I do not know how I am to tell you what I think.
20. He was neglectful of the business entrusted to him.
21. I do not know how he stands *in regard to* (gen.) education and justice.
22. The Athenians went to the rescue of the citadel as quickly as they could.
23. Cræsus had reduced all the rest under his power (*under himself*).
24. Why do you go on lurking about the door?

* *To be thoroughly* = εὖ ἔχειν, with gen. of the substantive.

§ 60. Various Uses of ποιῶ, ποιῶμαι, &c.

(1) Instead of a verb active, ποιεῖσθαι, with the substantive derived from the verb, can be used.

τὴν μάθησιν ποιεῖσθαι = μανθάνειν.

The substantive which forms the object of this circumlocution is either in the genitive case, πολλῶν τὴν μάθησιν ποιεῖσθαι = πολλὰ μανθάνειν, or in the accusative, the circumlocution taking the government of the verb which it represents.

More frequently, this circumlocution is used in the place of verbs which do not take a direct accusative, as λήθην ποιεῖσθαι for λανθάνεσθαι, βουλήν ποιεῖσθαι for βουλεύεσθαι, &c.

(2) In the middle, ποιεῖσθαι is to estimate, to deem.

περὶ πολλοῦ ποιεῖσθαι, to make much of, to rate highly.

(3) εὖ ποιεῖν, κακῶς ποιεῖν, are, to do good to, to do harm to; when followed by an accusative, εὖ ποιεῖν τινα, to do good to a person, to benefit him, &c. Used absolutely they are = to be kind, to be unkind.

εὖ ἐποίησας ἀφικόμενος, it was kind of you to come.

καλῶς ποιῶν is also used in an adverbial sense = deservedly, as καλῶς ποιοῦντες εὖ πράττετε, you are prosperous, and well you deserve it.

(4) (a) εὖ πράττειν, κακῶς πράττειν, are to be prosperous, or in misery; πράττειν πολλά is to be over busy, to be a busybody.

(b) πράττειν with two accusatives is to exact money from.

πράττει με τὸ ἀργύριον τὸ ὀφειλόμενον, he exacts from me the money due to him.

So also in the middle voice, if the meaning is *to exact for one's self*.

(c) *πράττειν* used absolutely is *to negotiate, to take measures that, &c.*

πράττειν ὅπως πόλεμος γενήσεται, to take measures for bringing about war; ὅπως τιμωρήσονται, for exacting vengeance, &c.

EXERCISE 65.

VOCABULARY. — *to damage, κακῶς ποιεῖν. debt, χρέος. desolation, ἐρημία. to find refuge, καταφυγὴν ποιεῖσθαι. flight, φυγὴ. to grieve, λύπην ποιεῖσθαι. interest, τόκος. to make of no account, παρ' οὐδὲν ποιεῖσθαι. to regard with wonder, θαῦμα ποιεῖσθαι, with acc. to be treated well, ill, εὖ, κακῶς πάσχειν.*

1. I regard with wonder the folly of the general. 2. When he has been treated thus ⁴⁷ by his dearest friends, where else will he find refuge than with you? 3. They gathered together the bones of the dead *in grief* (*grieving*). 4. They made their flight by night, that (§ 31 (3), a) none of the enemy might see them. 5. They made of no account the tears of the mother, or the desolation of the house. 6. They considered it of the highest importance to get away as soon as possible ⁶⁴. 7. It is kind of you to have carried this message into the city. 8. We ought to damage his country by triremes and hoplites, and in every manner. 9. You possess much, and well you deserve it. 10. He demands from me the interest of the debt. 11. He has been badly off ³² for many years now (§ 40 (2)). 12. He is endeavouring (*taking measures*) to bring the affairs of the city into the best condition ³². 13. Do not go away till you have learnt whether the affairs of the city are in a good condition. 14. When he learnt how matters stood, he went to the aid of the city with two hundred hoplites.

§ 61. The Middle Voice.

The middle voice denotes :

- (1) That the agent does the action *upon himself*; or,
- (2) That the agent does the action *for his own advantage*; or,

(3) That the agent *gets* the action *done* for his own advantage.

The strictly reflexive meaning (1) is found in but few verbs, principally those that describe some simple action done *to our own persons*, as, *to clothe, crown, wash, &c.*

The middle voice is often equivalent to a new meaning, which may be either transitive or intransitive.

μισθώω, I let out for hire; μισθοῦμαι, I hire.

The tenses that have the middle meaning, when the verb has it at all, are—

- | | |
|-------------------------------|--------------------------------|
| (1) Present and imperfect | } of the <i>passive form</i> . |
| (2) Perfect and pluperfect | |
| (3) Future and aorist middle. | |

And in some verbs—

- (4) The aor. 1 of the *passive form*.

LIST OF VERBS WITH DIFFERENT SIGNIFICATION IN ACTIVE AND MIDDLE.

λούω, <i>I wash.</i>	λούομαι (λουμαι), <i>I bathe (wash myself).</i>
ἀπάγχω, <i>I strangle.</i>	ἀπάγχομαι, <i>I hang myself.</i>
στέλλω, <i>I send.</i>	στέλλομαι, <i>I journey (also, I send for).</i>
παύω, <i>I make to cease.</i>	παύομαι, <i>I cease.</i>
περαιῶ, <i>I make to cross.</i>	περαιοῦμαι, <i>I cross, with acc.</i>
εἰρήνην ποιῶ, <i>I make peace.</i>	εἰρήνην ποιοῦμαι, <i>I make peace for my own advantage.</i>
πόλεμον ποιῶ, <i>I make war.</i>	πόλεμον ποιοῦμαι, <i>I carry on war.</i>

Similarly, *σύμμαχον ποιῆσθαι τινα* is *to make a man an ally* (for one's own advantage); *καταστήσασθαι φύλακας* is *to place guards* (over one's own property, or for one's own advantage in some way or other).

εὕρισκω, <i>I find.</i>	εὕρισκομαι, <i>I get, i. e. find for myself.</i>
διδάσκω, <i>I teach.</i>	διδάσκομαι, <i>I get a person taught.</i>
	διδάσκομαι (pass.) is, <i>I learn, am taught.</i>

αἶρῶ, *I take*
 λαμβάνω, *I take.*
 βουλευέω, *I consult, devise.*

αἰροῦμαι, *I choose.*
 λαμβάνομαι, *I take hold of.*
 βουλευόμαι, *I deliberate* (rather
 of persons deliberating to-
 gether, or of a man deliberating
 with himself).

δανείζω, *I lend.*

δανείζομαι, *I borrow.*

So *θεῖναι νόμους*, to enact laws, of an *absolute* prince, who does not make them for himself, but for others only. *θέσθαι νόμους*, of the legislator in a *free* state, who makes laws for himself as well as other people.

Hence, in general, any reference to the agent is expressed by the middle voice of the verb.

EXERCISE 66.

VOCABULARY.—to advance, ἐπιέναι. arm, βραχίων, ὁ. coming from, πρὸς, with gen. to convey, κομίζεσθαι. to be a different thing from, διαφέρειν, with gen. to do in return, ἀντιδρᾶν. to enact laws, θεῖναι, θέσθαι νόμους. to grow old, γηράσκειν. guard, φύλαξ. to put before them, προβάλλεσθαι. as quickly as possible, ὡς τάχος. shield, ἀσπίς, ἡ. slaves, ἀνδράποδα. subjects, ὑπήκοοι. to have taught, διδάσκεισθαι.

1. Solon enacted laws for the Athenians. 2. The tyrant laid down laws for his subjects such as he would not himself obey. 3. They washed their own hands and feet. 4. Whereas he ought (*acc. abs.*, § 37 (2)) to have let the house, he hired another, and twenty slaves. 5. I borrowed twenty minæ from (παρά) him. 6. To deliberate quickly is a different thing from deliberating wisely. 7. He caught hold of his arm, and (§ 34 (2), b) dragged him out of the house. 8. Let us deliberate how the affairs of the city shall be in the best condition³². 9. He had his son taught (to be) a horseman. 10. He grew old, learning many things. 11. The citizens in alarm (*part.*) placed guards. 12. Though he had suffered⁴⁷ many hardships⁵⁷ from the citizens, he did them no evil in return. 13. Let us guard against the evils coming from our enemies. 14. The Plateæans conveyed their wives and children to Athens. 15. They chose themselves a general out of the three hundred who were present. 16. If you do this, you will get something good. 17. Seeing the enemy advancing, they put their shields before them. 18. I crossed the river as quickly as I could.

§ 62. *Additional Remarks on some of the Moods and Tenses.*

(1) The *perfect future* expresses a future action continuing in its effects (§ 18 (1)), a *state* continuing in the future.

Hence the perfect future in Greek is not used where the perfect future is used in Latin. The Latins, having lost the distinction between the aorist and the perfect, use the future perfect where the Greeks use the aorist: *ἐὰν τοῦτο λέξῃς* = *si hoc dixeris*. But in Greek, the idea of a continuing or completed *state* is always more or less prominent, in the tense.

ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ο τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ,
the constitution will be in perfect order (that will be its state)
if such a person superintends it.

(2) But the perfect future is sometimes used to denote the *speedy* or *certain completion* of an action, as, *φράξε καὶ πεπράξεται*, *speak, and it shall be done (a completed thing)*.

With those perfects which, from their marking a continued state, are equivalent to a present with a new meaning, as, *μέμνημαι*, *I bear in mind*; *κέκτημαι*, *I possess*, the future perfect is, of course, the common future in use. So also the imperative, e. g. *μέμνησο*, *remember, bear in mind*.

(3) In the active voice, a continued future state, or a future action continuing in its effects, is expressed by *ἔσομαι* with the perfect participle; and the same circumlocution can be used in the passive (cp. §§ 35 (2), 59 (4)).

τὰ δέοντα ἐσόμεθα ἐγνωκότες, καὶ λόγων ματαιῶν ἀπηλλαγμένοι, *we shall have passed the necessary measures, and be rid of futile speeches.*

(4) The perfect of the subjunctive and optative is rarely used; we can, indeed, say, *εἴθε ὁ υἱὸς νενικηκόι*,

would that my son might be the victor, but the perfect participle with εἶην or ὦ is generally preferred to the simple tense.

The optative of the future is perhaps only found in *oratio obliqua*.

εἶπεν ὅτι ἤξοι ἡμέρᾳ τρίτῃ, *he said that he should come on the third day.*

(5) A wish can be expressed by the use of εἴθε with the optative, or if the wish has not and cannot now be realized, by εἴθε with the indicative aorist or imperfect, according as the time to which the wish refers is past or present.

Similarly, ὄφελον, εἴθ' ὄφελον, ὥς ὄφελον can be used of a wish which cannot be realized.

(1) ὥς ὄφελε τοῦτο ποιεῖν, *would that he were doing this (but he is not).*

(2) ὥς ὄφελε τοῦτο ποιῆσαι, *would that he had done this.*

EXERCISE 67.

VOCABULARY.—*if it is agreeable to you, εἴ σοι βουλομένῳ ἐστί. and that too, καὶ ταῦτα. constitution, πολιτεία. as far as they are concerned, τὸ ἐπὶ τούτοις εἶναι. for the present, at any rate, τό γε νῦν εἶναι. to superintend, overlook, ἐπισκοπεῖν. what we ought, τὰ δέοντα. would that, εἴθ', εἴθ' ὄφελον, ες, ε, &c.*

1. For thus we shall have done what we ought. 2. For thus what we ought to do will have been done. 3. I will remember my former¹⁴ folly. 4. He told me that they had forgotten their former virtue. 5. Let us place the wise and good as guardians of this¹⁰ most excellent constitution. 6. If it is agreeable to you, these things shall be done (*at once*). 7. The general said that he would come on the fourth day. 8. Would that the wise superintended the state. 9. Would that the prudent managed the affairs of the state. 10. Would that the Greeks had conquered. 11. They condemned him to death, and that though he was your citizen. 12. For the present, at any rate, we will make use of him. 13. So far as

they are concerned, I am undone. 14. He refused to go away *without* (μή) receiving the money. 15. The Athenians were not pleased with this *arrangement* (ταῦτα), but wished to be generals themselves²⁴.

§ 63. Verbals in -τέος.

(1) These verbals are *passive*, and take the *agent* in the *dative*, but they also take the *object* in the same case as the verb from which they are derived. When used in the neuter, as is generally the case, they are equivalent to the Latin gerund in *-dum* (or gerundive), and express *we must, ought, &c.*

G. ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς, *we (you, &c.) should desire virtue.*

D. ἐπιχειρητέον ἐστὶ τῷ ἔργῳ, *we (you, &c.) should set about the work.*

A. κολαστέον ἐστὶ τὸν παῖδα, *we (you, &c.) should punish the boy.*

(2) When formed from transitive verbs, these adjectives may be used in agreement, like the Latin participle in *-dus*, in Latin.

ἀσκητέα ἐστί σοι ἡ ἀρετή, *you should practise virtue* (as well as ἀσκητέον ἐστὶ σοι τὴν ἀρετὴν).

(3) Verbals may include the meaning of the active and the middle voices of verbs, and thus retain the difference of meaning which prevails between active and middle, and the difference of government in respect to cases, &c.

πειστέον ἐστὶν αὐτόν, *we must persuade him* (πείθω).

πειστέον ἐστὶν αὐτῷ, *we must obey him* (πειθόμαι).

Obs. i.—The neuter plural of these verbals is used as well as the neuter singular, ἀσκητέα, πειστέα, &c.

Obs. ii.—Verbals are formed from *aor. 1 pass.* by rejecting the *augment*, turning *-θην* into *-τέος*, and the preceding *aspirate* (if there is one) into its corresponding *mute*.

ἐπείσθην
ἡσκήθην
ἐγράψθην

πειστέον.
ἀσκητέον.
γραπτέον.

EXERCISE 68.

VOCABULARY.—*to run to the assistance of, assist in the defence of, βοηθεῖν, with dat. to help, confer benefits on, ὠφελεῖν, with acc. it is necessary, ἀνάγκη (ἐστὶ). to practise, exercise, cultivate, ἀσκεῖν. to restrain by punishment, punish, chastise, κολάζειν. to set about, take in hand, ἐπιχειρεῖν, with dat. work, task, production, ἔργον. to shun, φεύγειν.*

1. The great work must be set about. 2. We must not shun the labour. 3. All the citizens should confer benefits on the state. 4. He said that all the citizens ought to confer benefits on their country, when there is any occasion (δεῖ). 5. We must go to the assistance of our⁹ country. 6. If the slave had done this, it would be necessary to punish him. 7. If the boy were to do this, it would be necessary to punish him. 8. He told us that if this were⁷⁵ so, we ought to set about the task. 9. We must punish not only my slave, but also my brother's¹⁵. 10. He said that virtue should be cultivated by all. 11. He said that we ought to obey Solon, when he had laid down such a law. 12. We ought to persuade those who do wrong, rather than punish them. 13. We must guard against the dangers coming from the enemy. 14. We must go to the help of our city, when it is in danger. 15. Who, that is a good citizen, would not be willing to obey the laws of his city? 16. He¹¹ who will not obey the laws should go away into another land.

TABLE OF IDIOMS.

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| <p>1. The beauty of virtue.</p> | <p>The beauty of <i>the</i> virtue (§ 5 (2));
(or)
The of the virtue beauty (§ 9 (2) b).
The into the city leading road.</p> |
| <p>2. The road leading into the city.</p> | <p><i>A certain</i> slave (δοῦλός τις) (§ 1 (2)).
<i>A man</i> a Phenician.</p> |
| <p>3. <i>A</i> slave.
<i>A</i> Phenician.
Thrice a day.</p> | <p>Thrice <i>the</i> day.
The dog has <i>the</i> tail long (§ 2).
He rejoiced <i>at rich the</i> citizens.</p> |
| <p>4. The dog has a long tail.
He rejoiced that the citizens
were rich.</p> | <p><i>The</i> beautiful women (§ 3).
οἱ ἄλλοι.
ἄλλοι.
οἱ πολλοί.
πολλοί.
ἡ πᾶσα πόλις.
πᾶσα πόλις.</p> |
| <p>5. Beautiful women.
The rest.
Others.
The multitude.
Many.
The whole city.
Every city.
Beautiful things. }
What is beautiful. }</p> | <p>τὰ καλά.</p> |
| <p>6. Socrates.
The river Euphrates.

The city Mende.</p> | <p><i>The</i> Socrates (§ 4).
The Euphrates river ; (or)
The river the Euphrates.
The Mende city ; (or)
The city the Mende.
<i>The</i> my slave (§ 6 (1)).
<i>The</i> your slave.
<i>The</i> virtue, <i>the</i> justice (§ 5 (2)).
<i>The</i> gold, <i>the</i> silver.</p> |
| <p>7. <i>My</i> slave.
<i>Your</i> slave, &c.</p> | <p>I have a pain in <i>the</i> head (§ 5).
He lost <i>the</i> dog.</p> |
| <p>8. Virtue, justice.
Gold, silver.</p> | <p>This <i>the</i> city (ἦδε ἡ πόλις) (§ 6 (2)).
This <i>the</i> great city.</p> |
| <p>9. I have a pain in my head.
He lost his dog.</p> | <p>ὁ πράττων (§ 7).
οἱ πράττοντες.</p> |
| <p>10. This city.
This great city.</p> | |
| <p>11. He who does.
Those who do.</p> | |

- He who does *not* do.
 12. Talking.
 Doing good to everybody.
 13. Beauty.
 Honour.
 14. The people in the city.
 The disciples of Plato.
 The men of old.
 The interval (of time).
 The facts.
 15. The affairs of the city.
 What comes from the gods.
 Alexander, the son of Philip.
 His dog and his brother's.
 16. The good man.
 17. Doing this.
 (Such conduct.)
 Such a person.
 18. The city.
 The king.
 The largest and the smallest.
 19. The one — the other.
 Some — others.
 But he.
 And he.
 20. He came of his own accord.
 We are alone.
 21. I saw him.
 I saw the man himself.
 22. The ships and their crews.
 Pericles with nine others.
 23. I did it myself.
 I pricked myself.
 I pricked *myself*.
 24. He said that he did it him-
 self.
 He said that another did it,
 not himself.
 25. The opposite party.
 A different cup.
 One cup more.
 No grass, nor yet any tree.
 26. You say right, true, &c.
- ὁ μὴ πράττων, &c.
 The *to talk* (infinitive).
 The *to-do good* to all (τὸ πάντας
 εὖ ποιεῖν).
 The *beautiful* (τὸ καλόν) (§ 8).
 The *honourable* (τὸ καλόν).
 The *in city* (οἱ ἐν ἄστει).
 The *round* Plato (οἱ περὶ Πλά-
 τωνα).
 οἱ πάλαι.
 ὁ μεταξὺ χρόνος.
 τὰ πεπραγμένα.
 τὰ γεγόμενα.
 The (*neut. pl.*) of the city.
 τὰ ἐκ θεῶν.
 Alexander *the of Philip* (§ 9).
 The dog of him, and the of the
 brother.
 The good man ; (or)
 The man the good.
 The *this* (these things) to do.
 τὸ ταῦτα πράττειν.
 ὁ τοιοῦτος.
 City (§ 10).
 King.
 The largest and smallest.
 ὁ μὲν — ὁ δέ (§ 11).
 οἱ μὲν — οἱ δέ.
 ὁ δέ.
 καὶ ὅς.
 αὐτὸς ἦλθεν (§ 12).
 αὐτοὶ ἐσμεν.
 εἶδον αὐτόν.
 αὐτὸν εἶδον.
 αἱ νῆες αὐτοῖς τοῖς ἀνδράσιν.
 Περικλῆς δέκατος αὐτός.
 αὐτὸς ἐποίησα.
 ἐνυχα ἐμαυτόν (§ 14).
 αὐτὸν ἐμέ ἐνυχα.
 ἔφη αὐτὸς ποιῆσαι.
 ἔφη ἄλλον τινά, καὶ οὐκ αὐτὸς
 ποιῆσαι.
 οἱ ἕτεροι (§ 15).
 ἕτερον ποτήριον.
 ἄλλο ποτήριον.
 No grass nor *any other* tree.
 You say *right, true* (things)
 (δίκαια, ἀληθῆ) (§ 16).

- What comes from the gods.
Fortune.
27. To render many services.
To render many great services.
28. Virtue is praiseworthy.
29. Half the land.
Half the time.
Most men.
Sensible men.
30. Animals run.
31. So to say.
32. To be well off.
To be in a good state.
33. Do not steal.
Do not be a thief.
34. On his arrival he saw.
It was kind of you to come.
35. To say that.
36. *Modes of expressing a wish* (§ 62 (5)).
Would I were one of them.
O that you might wish it.
Heaven forbid.
O that I were there.
Would that you were our friend.
O that I might perish.
Would I had been with you then.
Would that they were able.
Would I had never left Scyrus.
37. What am I to say?
Shall we stay?
38. *Sequence—Sentences of purpose* (§ 21).
I am here to see.
I was there to see.
39. *Indirect questions* (§ 21).
Whence am I come, do you ask?
He asked whence he was come.
I am at a loss what to say.
- τὰ ἐκ θεῶν.
τὰ τῆς τύχης.
πολλὰ ὑπηρετεῖν.
πολλὰ καὶ μεγάλα ὑπηρετεῖν.
The virtue is a praiseworthy thing (*neut. sing.*).
The half (*adj.*) of the land (§ 16 (5)).
The half (*adj.*) of the time (§ 16 (5)).
οἱ πολλοὶ τῶν ἀνθρώπων.
οἱ φρόνιμοι τῶν ἀνθρώπων.
The animals runs (τὰ ζῷα τρέχει).
ὥς εἰπεῖν.
ὥς ἔπος εἰπεῖν.
εὖ πράττειν.
εὖ διακείσθαι.
μὴ κλέψῃς (*of a single act*).
μὴ κλέπτῃς (*of a habit*).
Having come he saw (§ 18).
You did well having come (§ 18).
φάναί, followed by acc. and inf.
λέγειν, followed by acc. and inf.
or ὅτι (ὥς).
εἰπεῖν, followed by ὅτι (ὥς).
τούτων ἐγὼ εἶην.
ἀλλὰ βουληθείης.
μὴ γένοιτο.
ἐκεῖ γενοίμην.
εἴθε συ φίλος ἡμῖν γένοιτο.
πῶς ἂν ὀλοίμην;
εἴθε σοι τότε συνεγενόμην.
εἰ γὰρ ὄφελον οἷοί τε εἶναι.
μή ποτ' ὄφελον λιπεῖν τὴν Σκύρον.
τί φῶ; (§ 20 (3)).
βούλει μένωμεν;
παρεῖμι ἵνα (ὥς, ὅπως) ἴδω.
παρῆν ἵνα ἴδοιμι.
πόθεν ἤκω, ἔρει;
πόθεν ἤκοι, ἤρετο.
τί φῶ, ἀπορῶ.

He was at a loss what to do.

τί δρῶν, ἡπόρει.

He asked if (whether) this was true.

ἤρετο εἰ τοῦτ' ἀληθὲς εἴη.

40. Conditional Sentences (§ 22 ff.).

If it thunders, it also lightens.

εἰ βροντεῖ, καὶ ἀστράπτει.

If it thundered, it also lightened.

εἰ ἐβρόντησε, καὶ ἤστραψε.

If we have anything, we will give it.

εἰ ἂν τι ἔχωμεν, δώσομεν.

If we should have anything, we would give it.

εἴ τι ἔχοιμεν, διδοίμεν ἂν.

If he had anything, he would give it.

εἴ τι εἶχον, ἐδίδου ἂν.

If he had had anything, he would have given it.

εἴ τι ἔσχεν, ἔδωκεν ἂν.

He said that if he had anything, he would give it.

ἔφη εἴ τι ἔχοι διδόναι ἂν.

He said that if he had had anything, he would have given it.

ἔφη εἴ τι ἔσχεν δοῦναι ἂν.

41. Every one denied.

No one said.

No one either saw or heard.

οὐδεὶς οὐτ' εἶδεν, οὐτ' ἤκουσεν (§ 26).

He went away that no one might either hear or see.

ἀπῆλθεν ἵνα μηδεὶς μήτε ἴδοι μήτε ἀκούσῃ.

No one ever saw him anywhere.

No one *never* saw him *nowhere*.

He who does *not* do.

ὁ μὴ ποιῶν.

What is *not* honourable.

τὰ μὴ καλὰ.

42. This will not happen.

οὐ μὴ γένηται τοῦτο (§ 28).

Don't talk.

οὐ μὴ λαλήσεις;

43. Vereor *ne* morior.

φοβοῦμαι μὴ θάνω.

Vereor *ut* morior.

φοβοῦμαι μὴ οὐ θάνω.

44. Clever at finding.

Clever *to find*.

I offer myself *to be questioned*.

I offer myself *to question* (act.).

45. Alexander said that he was the son of Zeus.

Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός (§ 31).

They besought him to be zealous.

ἐδέοντο αὐτοῦ εἶναι προθύμον.

It is possible for me to become happy.

ἔξεστί μοι γενέσθαι εὐδαίμονι.

46. Nothing was done because he was not present.

Nothing was done owing to the him not being present (διὰ τὸ μὴ παρῆναι ἐκείνου).

They live with a view to self-interest, because they are lovers of themselves.

They live towards the advantageous, owing to the being self-lovers (διὰ τὸ φιλαυτοὶ εἶναι).

47. He went off *with*.

Having taken, he went off (λαβὼν ἀπώχετο).

- After doing this, he went away. ταῦτα πράξας ἀπόχετο (§ 34).
 He who did this, went away. }
 The guilty person went away. }
 48. I am here to help you. πάρεμι ἐπικουρήσων (§ 35).
 He sends men to do this. πέμπει ἄνδρας τοῦτο ποιήσοντας.
 49. He continues *to do* this. He continues *doing* this.
 He happened *to be* present. He happened *being* present.
 50. I do it unconsciously. }
 I do it secretly. }
 I arrived before them. λανθάνω ποιῶν.
 I was before them in arriving (ἔφθην ἀφικόμενος) (§ 35 (2)).
 You cannot do it too soon. οὐκ ἂν φθάνοις ποιήσας.
 Do it, and be quick. πράττε ἀνύσας τι.
 51. I forgot that I had done this. I forgot having done this (ἐλαθόμην τοῦτο ποιήσας).
 I knew that he was dead. I knew of him being dead (ᾔδειν αὐτὸν τεθνηκότα).
 They announced that he was dead. They announced him having died (ἤγγειλαν αὐτὸν τεθνηκότα).
 52. He was convicted of crime. He was convicted having done wrong (ἀδικήσας).
 He perceived that he had fallen into the ditch. He perceived having fallen into the ditch (ᾔσθητο εἰς τὴν τάφρον πεσών, *sensit medios delapsus in hostes*).
 53. I am ashamed *while I speak*. αἰσχύνομαι λέγων (§ 35 (3)).
 I am ashamed *to speak*. αἰσχύνομαι λέγειν.
 I obviously do. φαίνομαι ποιῶν.
 I seem to do. φαίνομαι ποιεῖν.
 54. It was clear that he did. δῆλος ἦν ποιῶν.
 55. This being the case. φανερός ἦν ποιῶν.
 Without your orders. τούτων οὕτως ἐχόντων (§ 37).
 When you ought —. ὑμῶν μὴ κελευσάντων.
 When you can —. δέον.
 56. I have a little difficulty. ἐξόν.
 I make a moderate request of you. I am at a loss in a little degree (σμικρόν τι ἀπορῶ).
 57. Many great sights. δέομαι μέτρια ὑμῶν.
 58. What impudence! Many *and* great sights.
 No Greek. The impudence (*gen.*) (§ 41).
 I gave you some money. No one of (the) Greeks.
 My property, unhappy me! I gave you of money.
 59. It is not like an honest man τὰμὰ τοῦ κακοδαίμονος.
 to do such things. It is not of an honest (man) to
 In favour of the rich. πρὸς τῶν ἐχόντων.

60. To indict a person for cowardice.
To be indicted for cowardice.
To be on one's trial for }
cowardice.
To charge a person with folly.
61. I have not practised for many days.
62. Too great for tears.
Of superhuman size.
Too young to know.
63. Greater than ever.

More honest than rich.
He has a larger house than mine.
64. As — as possible.

More painful than any other.
You have *remarkably black* hair.
Fairer than any before.
65. We have no ships.
What have I to do with you?
66. You act strangely in giving us nothing.
They pitied the mother for being deprived of such children.
67. I enjoy the goods I have.
68. Some say.
Sometimes.
Somewhere.
Is there any one who?
69. All who do not say.
All who deny.
70. I will tell you on condition that you will hold your tongue.
71. No one who.
No one whom.
Such a man as you.
Of such a man as you.
He made astonishing progress.
72. What induced you to do this?
73. I wonder that.
74. What must they do to recover?
- γράφεσθαι τινα δειλίας (§ 43 (4)).

To fly of cowardice.

κατηγορεῖν μωρίαν τινός.
I have not practised *of* many days (*gen.*).
μείζον ἢ κατὰ δάκρυα (§ 46 (3)).
μείζων ἢ κατ' ἀνθρώπον.
νεώτεροι ἢ ὥστε εἰδέναι.
Greater *themselves* than themselves (αὐτοὶ ἐαυτῶν) (§ 47).
More honest than *more* rich.
He has a house larger *than me*.

ὥς, ὅσος, with superlative; ὥς τάχιστα, ὅσοι πλείστοι.
Most painful *if* any other (§ 48).
You have *the* hair black, if any other person (has).
Fairest of all before.
There are not ships to us.
What (is there) to me and to you?
You do a strange (thing), who give us nothing (§ 51).
They pitied the mother, of what children she had been deprived.

I enjoy of what goods I have (ἀπολαύω ὧν ἔχω αγαθῶν).
ἐστὶν οἱ λέγουσι (§ 52).
ἐστὶν ὅτε.
ἐστὶν ὅπου.
ἐστὶν ὅστις;
ὅσοι μὴ λέγουσι.
ὅσοι οὐ φασί.
λέξω σοι ἐφ' ᾧ σιγήσει; (or) ἐφ' ᾧ σιγήσαι (*infinitive*).
οὐδεὶς ὅστις.
οὐδένα ὅτινα (§ 53).
οἷος σὺ ἀνὴρ.
οἷου σοῦ ἀνδρός.
θαυμαστὸν ὅσον προὔχωρησε.
Having suffered what (τί παθῶν) —
Having learnt what (τί μαθῶν) —
did you do this? (§ 55).
I wonder *if* (εἰ).
By doing what would they recover?

- Who are these strangers whom I behold?
75. It is well.
 How are we off for money?
- 76.** To be ashamed. }
 To be shameful. }
 To be blameable.
- 77.** Why do you go on talking nonsense?
 To come *with*.
- 78.** To make much of.
 To grieve.
 You are deservedly prosperous.
- 79.** It is not agreeable to me. }
 I am not pleased with. }
- 80.** We ought to desire virtue.
 We must persuade him.
 We must obey him.
 We ought to set about the work.
- What strangers do I behold here?
 (τίνας τοὺςδ' ὁρῶ ξένους;)
 It *has* well.
 How have we of money? (πῶς ἔχομεν χρημάτων;)
 To *have* shame (§ 59).
 To *have* blame.
 τί ληρεῖς ἔχων;
 To come *having*.
 To make (ποιεῖσθαι) about much (§ 60).
 To make grief (λύπην ποιεῖσθαι).
 καλῶς ποιοῦντες εὖ πράττετε.
 It is not *to me* wishing.
 ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς (§ 63).
 πειστέον ἐστὶν αὐτόν.
 πειστέον ἐστὶν αὐτῷ.
 The work must be set about.

VOCABULARY.

The Numbers refer to the Vocabularies at the commencement of each Exercise.

- Abandon, *προλεσθαι*, 27.
 Abide by, *ἐμμένειν*, with *dat.*, 54.
 Able, to be, *οἶός τε εἶναι*, 17.
 About (= *Lat. de*), *περί*, with *gen.*, 10, 39.
 Absent, to be, *ἀπειναι*, 20.
 Accept, *παραλαμβάνειν*, 21.
 Accomplish, *ἐκτελέσαι*, 58.
 Accomplishing, without, *ἄπρακτος*, 50.
 Accord with, to be in, to be in harmony with, *συμφωνεῖν*, with *dat.*, 54.
 Accuse, *κατηγορεῖν*, 46.
 Accused, defendant, *ὁ ἀπολογούμενος* (= the answerer), 47.
 Accuser, *κατήγορος*, 18, 47.
 Accustom, *ἐθίζειν* (*aug. εἰθίζον, εἰθισμαι*. For the *pass.* = to be accustomed, *εἴωθα* is often used), 14.
 Ache, *κάμνειν*, 44.
 Acquit, *ἀφιέναι*, 20.
 Acropolis, *ἀκρόπολις*, ἡ, 47.
 Adeimantus, *Ἀδείμαντος*, 49.
 Admirable, *θαυμαστός*, 10.
 Admire, *θαυμάζειν*, 11, *ἤρασθαι*, 49.
 Advance, *ἐπιέναι*, 27, 66.
 Advanced in years (age), to be, *πρόβω τῆς ἡλικίας εἶναι*, 45.
 Advantage for, to be a great, *πολλῷ προσέχειν πρὸς*, with *acc.*, 34.
 Advantage to, it will be our, *ἔμεινον ἔσται ἡμῖν*, with *particip.*, 38.
 Advantageous, *λυσιτελεῖς*, ὁ, *συμφέρων*, 9.
 Advice, to give, *συμβουλεύειν*, with *dat.*, 33.
 Advise, *παραίνειν*, 51.
 Æschines, *Αἰσχίνης*, 7.
 Affairs, *πράγματα*, τὰ, 4.
 Affliction, *πάθος*, τό, 49.
 After, *μετά*, with *acc.*, 10.
 Against, *ἐπί*, with *acc.*, 10.
 Age, in, *κατὰ ἡλικίαν*, 58.
 Age, of (my), *ἡλικος* (*ἐμοί*), 58.
 Agree with, *ὁμολογεῖν*, 55, *ὁμολογεῖσθαι*, 43.
 Agreeable to you, if it is, *εἴ σοι βουλομένη ἐστί*, 67.
 Agreed, it is, *δοκεῖ*, 29.
 Alcibiades, *Ἀλκιβιάδης*, 5.
 Alike (*adv.*), *ὁμοίως*, 44.
 All, *πᾶς*, 4.
 All of you, *ὅμεις πάντες*, 18.
 Allot, *προσάττειν*, 54.
 Allow with impunity, stand by and see, *περιορᾶν*, 39, 62.
 Ally, *σύμμαχος*, ὁ, 25.
 Alone among, *μόνος*, with *gen.*, 53.
 Already, *ἤδη*, 43.
 Also, *καί*, 2.
 Always, *ἀεί*, 4.
 Ambassador, *πρεσβευτής*, *πρέσβυς* (for *pl. πρέσβεις* is used), 12.
 Ambition, *φιλοτιμία*, ἡ, 47.
 Ambitious, *φιλότιμος*, 35.
 Amusement, *παιδίᾳ*, ἡ, 27.
 Ancient, *παλαιός*, 45.
 And that too, *καὶ ταῦτα*, 67.
 Andocides, *Ἀνδοκίδης*, 19.
 Animal, *ζῶον*, τό, 47.
 Announce, bring news, *ἀπαγγέλλειν*, 21.
 Answer, *ἀποκρίνεσθαι*, 18, 55.

Anticipate, *φθάνειν*, 39.
 Anything = everything, *πάν*, 18.
 Aphobus, *Ἀφοβος*, 21.
 Aphrodite, *Ἀφροδίτη*, 10.
 Arbitration, *διαίτα*, *ἡ*, 43.
 Archon, to be, *ἄρχειν*, 50.
 Argument, *λόγος*, *ὁ*, 30.
 Arguments, false, *οἱ λόγοι οἱ ἔψευσ-
 μένοι* (for their, my false argu-
 ments, *add ὑπ' ἐκείνων, ὑπ' ἐμοῦ,*
&c., with the part.), 41.
 Arm, *βραχίων*, *ὁ*, 66.
 Arms, *ὄπλα*, *τά*, 51.
 Army, *στράτευμα*, *τό*, 10, 30, *στρα-
 τός*, *ὁ*, 55.
 Arrange, equip, furnish, *κατασκευά-
 ζειν*, 23.
 Art, *τέχνη*, *ἡ*, 2.
 As — as possible, *use the super. adj.*
with ὥς, e.g. as good as possible,
ὥς βέλτιστος, 30.
 As good as, *ἀντί, with gen.*, 6.
 Ascend, *ἀναβαίνειν*, 9.
 Ashamed, to be, *αἰσχύνεσθαι*, 33, 39.
 Ask, *ἔρεσθαι, ἐρωτᾶν*, 15, 21.
 Assinarus, *Ἀσίναρως*, 5.
 Assistance of, run to the, assist in
 the defence of, *βοηθεῖν*, 68.
 Associate with, *συγγίγνεσθαι*, 53,
ὁμιλεῖν, with dat., 54, *συνεῖναι,*
with dat., 64.
 At all, *τὸ παράπαν*, 48.
 At home, *οἶκοι, ἐνδον*, 1.
 At once, *αὐτίκα*, 62.
 At the hands of, *ὑπό, with gen.*, 55.
 Athenian, *Ἀθηναῖος*, 5.
 Athens, to, *Ἀθήνας*, 53.
 Attack, *ἐπικεῖσθαι*, 27, *ἐπιτίθεσθαι,*
57, προσβάλλειν, 31, *ἐπιέναι,*
ἐπελθεῖν, 35.
 Attempt, *πειρᾶσθαι*, 55.
 Attica, *ἡ Ἀττική*, 16.
 Autocratic, *αὐτοκράτωρ*, 34.
 Avoid, *φεύγειν*, 9.
 Babylon, *Βαβυλὼν*, *ἡ*, 5.
 Bad, *κακός*, 4.
 Badly off, to be, *κακῶς πράττειν*, 9.
 Banishment, *φυγή* (flight), *ἡ*, 48.
 Barbarian, *βάρβαρος*, 42.
 Base, *αἰσχρός*, 46.
 Basely, *κακῶς*, 36.

Battle, *μάχη*, *ἡ*, 5, 43.
 Be, *εἶναι, γίγνεσθαι*, 13.
 Be so, *οὕτως ἔχειν*, 22.
 Bear, *φέρειν*, 16.
 Bear in mind, *μεμνήσθαι*, 7.
 Beat, *παῖειν, τύπτειν*, 13.
 Beat off, *ἀμύνεσθαι*, 35.
 Beautiful, *καλός*, 1.
 Bee, *μέλισσα*, *ἡ*, 42.
 Beggar, to be a, *πτωχεύειν*, 33.
 Beginning of, to be the, *ἄρχειν*, 35.
 Belong to, be becoming to, or for,
προσῆκειν, with dat., 29.
 Beloved, *φίλος*, 9.
 Benefit, *ὠφέλεια*, *ἡ*, 7.
 Benefit, do a service, *ὠφελεῖν, with*
acc., 22.
 Benefit, for his own, *ἐαυτοῦ ἔνεκα*,
 38.
 Besides, *χωρὶς*, 50.
 Besiege, *πολιορκεῖν*, 5.
 Best, *ἄριστος*, 8.
 Better, *κρεῖττον*, 19.
 Better (more sweetly, pleasantly),
ἥδιον, 51.
 Better than, to think oneself (= to
 despise), *καταφρονεῖν*, 9.
 Beyond all expectation, *κρεῖττον*
ἐλπίδος, 52.
 Beyond all expression, *κρεῖττον*
λόγου, 52.
 Bird, *ὄρνεον*, *τό*, 43.
 Black, *μέλας*, 7.
 Blame, *μέμψεσθαι*, 46, 57.
 Blamed, to be, *αἰτίαν ἔχειν (add*
πολλήν, πλείστην, for much, very
much), 64.
 Blessings (goods), *ἀγαθά*, *τά*, 23.
 Boat, *πλοῖον*, *τό*, 48.
 Body-guard, *δορυφόροι*, 64.
 Born, to be, *πεφυκέναι*, 33.
 Bowman, *τοξότης*, *ὁ*, 15.
 Brasidas, *Βρασιδᾶς*, 9.
 Brave, *ἀγαθός*, 9, *ἀνδρείος*, 29, 51.
 Bravery, *ἀνδρεία*, *ἡ*, 49.
 Breadth, *εὖρος*, *τό*, 46.
 Bring, *ἔγειν*, 1.
 Bring bad news, *νεώτερόν τι ἀγγέλ-
 λειν*, 60.
 Bring down, *κατάγειν*, 3.
 Bring in (apply), *προσφέρειν*, 30.
 Brother, *ἀδελφός*, 15.
 Brown, *ξουθός*, 3.

Build, οἰκοδομεῖν, 52.
 Building, οἶκημα, τό, 21.
 Burn, κατακαλεῖν, 21, κάλειν, 33.
 Burst into, εἰσπίπτειν εἰς, 55.
 But, ἀλλά, 7.
 Buy up, συνωνεῖσθαι, 17.
 By, ὑπό, *with gen. (of agent)*, 10.
 Calamity, συμφορά, ἡ, 39.
 Call, καλεῖν, 40.
 Camp, στρατόπεδον, τό, 1.
 Capable of (doing), πρακτικός, 50.
 Captive (prisoner), αἰχμάλωτος, 20.
 Capture (seize), καταλαμβάνειν, 21, 54.
 Cease, παύεσθαι, 39.
 Charge, to lay to a man's = to accuse of, κατηγορεῖν, *with gen.*, 48.
 Child, τέκνον, τό, 42, παιδίον, τό, 49.
 Choose, αἰρεῖσθαι, 12, καταλέγειν, 46.
 Circumstances, in such, τούτων οὕτως ἐχόντων, 62.
 Citizen, πολίτης, ὁ, 2, 8.
 City, state, πόλις, ἡ, 4.
 Clearly, σαφῶς, 25.
 Cling to, ἀντέχειν, *with gen.*, 6, ἔχεσθαι, *with gen.*, 47.
 Clothe, ἀμφιεννύειν, 42.
 Clothing, clothes, ἐσθῆς, ἡ, ἱμάτια, τά, 12.
 Cold, to be, ριγοῦν, 43.
 Collect, ἀθροίζειν, 53.
 Come, ἵεναι (*for aor. use* ἐλθεῖν), 2.
 Come, arrive, ἀφικνεῖσθαι, 46.
 Come, has (= is present), πάρεστι, 7.
 Come in (of money), προσιέναι, 23.
 Come into, εισιέναι, 14.
 Come, to have, ἔχειν, 44.
 Coming from, πρὸς, *with gen.*, 66.
 Command, give a command, ἐπιστέλλειν τινί τι (*the pass.* = to receive commands), 43.
 Compassion, to have, συγγνώμην ἔχειν, *with dat.*, 33.
 Compel, ἀναγκάζειν, 38.
 Competent, ἱκανός, 33.
 Compulsion, ὑπ' ἀνάγκης, 61.
 Conceal, κρύπτειν, 42.
 Concerned, as far as they are, τὸ ἐπὶ τούτοις εἶναι, 67.

Condemn, καταγιγνώσκειν, 48.
 Condemned in, to be, ὀφλισκάνειν, *with acc.* of the penalty, 48.
 Condition, to be in good, bad, εὖ, κακῶς ἔχειν, 44.
 Confer benefits on, εὖ ποιεῖν, *with acc.*, 14.
 Confess, ὁμολογεῖν, 19.
 Confident, θαρράλεος, 52.
 Confirm, βεβαιοῦν, 41.
 Conjecture, ἐπικάζειν, 35.
 Conquer, overthrow, νικᾶν, 3.
 Conquered, to be, ἡττᾶσθαι, 18.
 Conscious of, I am, συνοιδ' ἑμαυτῷ, *with particip.*, 38.
 Consider, ὁεσθαι, 11, νομίζειν, 18, φράζεσθαι, φροντίζειν, 30, λογίζεσθαι, 33.
 Consideration, ἀξίωμα, τό, 45.
 Constitution, form of, πολιτεία, 58, 67.
 Content, to be, ἀγαπᾶν, 62.
 Contented with, to be, love, ἀγαπᾶν, *with acc.*, 14.
 Continue, διατελεῖν, 39.
 Continue to exist, to exist still, ἔτι εἶναι, 62.
 Contrary, ἐναντίος, 43.
 Contrary to, παρὰ, *with acc.*, 47.
 Contribute money, εἰσφέρειν χρήματα, 25.
 Converse with, διαλέγεσθαι, *with dat.*, 21.
 Convey, κομίζεσθαι, 66.
 Convict, ἐξελέγχειν, 38.
 Corinthian, Κορίνθιος, 11.
 Corn, σῖτος, ὁ, 17.
 Corn-seller, σιτοπώλης, ὁ, 17.
 Country, χώρα, ἡ, 13.
 Country (as opposed to the town), ἀγρός, ὁ, 6.
 Country, one's, ἡ πατρίς, 31.
 Court, αὐλή, ἡ, 40.
 Cow, βοῦς, ὁ, 1.
 Cowardice, δειλία, ἡ, 47.
 Cowardly, δειλός, 30.
 Crew, ἄνδρες, οἱ, 12.
 Criticise, find fault with, ἐπιτιμᾶν *with dat.*, 34.
 Crocodile, κροκόδειλος, ὁ, 3.
 Cross, διαβαίνειν, 30.
 Crown, στέφανος, ὁ, 42, 62.
 Crown, στεφανοῦν, 62.

Cut, τέμνειν, 33.
Cyrus, Κύρος, 5.

Damage, κακοῦν, 59, κακῶς ποιεῖν, 65.
Dance away, ἀπορχεῖσθαι, 42.
Danger, to be in, κινδυνεύειν, 28.
Dangerous, σφαλερός, 29.
Daughter, θυγάτηρ, 11.
Day, towards, πρὸς ἡμέραν, 19.
Day, what time of? πηνίκα τῆς ἡμέρας; 46.
Daybreak, at, ἄμ' ἔφ, 56.
Dead (corpse), νεκρός, δ, 51.
Death, θάνατος, δ, 17, 33.
Death, to be put to (=to die), ἀποθνήσκειν, 10.
Debt, χρέος, τό, 65.
Deceive, ἐξαπατᾶν, 11, ἀπατᾶν, 51.
Declare=to say, φάναι, λέγειν, 18.
Deed, πρᾶγμα, τό, 7.
Defeat, conquer, νικᾶν, 18.
Defend, ἀμύνειν, with *dat.*, 5.
Delay, μέλλειν, 13.
Deliberate, βουλευέσθαι, 20, 21, 62.
Delight, ἡδονή, ἡ, 9.
Delight in doing, χαίρειν ποιῶν, 38.
Delighted at, to be, ἡδεσθαι ἐπὶ, with *dat.*, 3.
Demand, πράττεσθαι (*lit.* to get for oneself), 19.
Democracy, δημοκρατία (during the democracy=when the democracy was, δημοκρατίας οὐσης, *gen. absol.*), 19.
Demosthenes, Δημοσθένης, 5.
Denies, every one, οὐδεὶς φησι, 17.
Deny, ἀπαρνέσθαι, 31.
Depart, ἀποίχεσθαι, 9.
Deposed, to be, ἐκίπτειν τῆς ἀρχῆς (*lit.* to fall out of the government), 37.
Depositions (evidence), μαρτυρία, ἡ, 20.
Deprive, στερεῖν, *fut. in passive sense*, στερήσεσθαι, 23, 47.
Deprived of, ἄτιμος (*lit.* without honour in), 50.
Desert, abandon, προδίδοναι, 46.
Deserter, αὐτόματος, 42.
Desire (wish), βούλεσθαι, 33.
Desire, ἐπιθυμία, ἡ, 51.
Desire, ἐπιθυμεῖν, with *gen.*, 8, ἐρᾶν,

with *gen.* (*lit.* to love), 33, ὀρέγεσθαι, ἐφίεσθαι, 47.
Desolation, ἐρημία, ἡ, 65.
Despise, καταφρονεῖν, with *gen.*, 9, 38, 47.
Destitute of, ἐρημος, with *gen.*, 49.
Detect, ἐξελέγχειν, 28.
Determine, γινῶναι, 33.
Die, ἀποθνήσκειν, 8.
Different thing from, to be a, διαφέρειν, with *gen.*, 66.
Dilatoriness, τὸ μέλλον, 46.
Disease, νόσημα, τό, 57.
Disease, to be afflicted with, νόσον νοσεῖν, 43.
Disgraceful, αἰσχρός, 9.
Dishonourable in one's office, to be, οὐ καλῶς ἄρχειν, 17.
Disobedient, to be, ἀπιστεῖν, 28.
Disposition, τρόπος, δ, 49.
Distant from, to be, ἀπέχειν, διέχειν, 44.
Distressed at, to be, ἄχθεσθαι ἐπὶ, with *dat.*, 3.
Divide, διανέμειν, 54.
Do, ποιεῖν, 13.
Do in return, ἀντιδρᾶν, 66.
Do something with, χρῆσθαι τι, with *dat.*, 21.
Do — to, ἐργάζεσθαι, with *double acc.*, 38.
Dog, κύων, δ, 11.
Door, θύρα, ἡ, 19.
Dorian (woman), Δωρίς, 11.
Doubt, to have a, to admit of a, ἀπιστίαν ἔχειν, with *nom. of person or thing*, 64.
Drachma (a coin), δραχμή, ἡ, 48.
Drag out, ἐξέλκειν, 49.
Drink, πίνειν, 56.
Duties, ἔργα, τά, 54.
Each party, ἐκότεροι, 62.
Eager, πρόθυμος, 51.
Eagle, αἰετός, δ, 3.
Earth, γῆ, ἡ, 12.
Education, παιδεία, 64.
Either — or, ἢ — ἢ; in questions, was it either — or? πότερον — ἢ; 19.
Elatea, Ἐλάτεια, 21.
Enact, θεῖναι, 56.

Enact laws, *θεῖναι, θέσθαι νόμους*, 66.
 Encamp, *αὐλίζεσθαι*, 27.
 Enemy, hostile, *ἐχθρός*, 11.
 Enemy, *πολέμιος*, 3.
 Enemy, the affairs of the, *τὰ ἐκ τῶν πολεμίων*, 42.
 Engaged in serious business, to be, *σπουδαῖόν τι πράττειν*, 27.
 Enjoy, *ἀπολαύειν*, 56.
 Enough, to be, to suffice, *ἀρκεῖν*, 53.
 Enough, *τὰ ἀρκούντα*, 53.
 Enter secretly (*say*: to escape the notice when entering), 61.
 Entreat, beseech, *ἱκετεύειν*, 19.
 Entreat, *δεῖσθαι*, 33.
 Entrust to, *ἐπιτρέπειν, πιστεύειν τινί (pers.)*, τι, 43.
 Envy, *φθονεῖν*, 49.
 Epidamnus, *Ἐπίδαμνος*, 10.
 Equal, *ὅμοιος*, 35.
 Escape (run away), *ἀποδρᾶν*, 20.
 Escape, *ἐκφυγεῖν*, 8.
 Escape notice, *λανθάνειν*, 39.
 Especially, *μάλιστα*, 46.
 Estate, *χωρίον*, τό, 19.
 Euthycles, *Εὐθυκλῆς*, 12.
 Evening, *δειλή*, ἡ, 50.
 Evening, in the, *ἐσπέριος*, 2.
 Ever, *ἀεί*, 9.
 Every one, *πᾶς*, 8.
 Everywhere, *πανταχοῦ*, 54.
 Examine, *ἐξετάζεσθαι*, 63.
 Exceedingly, *use sup. of adj.*, e. g. exceedingly beautiful, *κάλλιστος*, 3.
 Excel, *προέχειν*, 35.
 Excessive pity, favour, to show, *κατελεεῖν, with acc., καταχαρίζεσθαι, with dat.*, 19.
 Exchange, *ἀλλάττειν*, 49.
 Exile, to share, *συμφεύγειν*, 43.
 Expedition, to go on an, *στρατεύειν, στρατεῦσθαι*, 16, *στρατεῖαν ἐξελεῖν*, 51.
 Experience, persons of, *οἱ ἔμπειροι*, 54.
 Experienced in, *ἐμπειρος, with gen.*, 50.
 Extraordinary, *θαυμαστὸς ὅσος*, 58.
 Eye, *ὀφθαλμός*, ὁ, 3.

Fact that, the, *use τό with the infin.*, e. g. *τὸ ἐλθεῖν αὐτόν*, the fact that

he came, the fact of his coming, 34.
 Faction, *στάσις, ἡ*, 57.
 Facts, the, *τὰ γενόμενα*, 37.
 Fall, *πίπτειν*, 12.
 False, *ψευδής*, 7.
 Famous, *ἀξιόλογος*, 53.
 Fast, as fast as their feet could carry them, *ὡς τάχιστα ποδῶν εἶχον*, 64.
 Fasten—to, *δεῖν — ἐκ (lit. to bind from)*, 19.
 Fear, *δεῖσαι*, of rational apprehension, 37.
 Fear, *φοβεῖσθαι*, 7, 20.
 Feather, *πτερόν*, τό, 3.
 Few, *ὀλίγοι*, 2.
 Fifth, *πέμπτος*, 12.
 Fight, *μάχεσθαι*, 5.
 Figure, *σχῆμα*, τό, 45.
 Fill, *πυμπλάναι*, 49.
 Find, *εὐρίσκειν*, 25.
 Find refuge, *καταφυγὴν ποιεῖσθαι*, 65.
 Finished, to be, *πεπράχθαι*, 40.
 Fire, to set fire to, *ἐμπιπράναι*, 21.
 First, *πρῶτος*, 6.
 Five, *πέντε*, 12.
 Five hundred, *πεντακόσιοι*, 52.
 Flatter, *θωπεύειν*, 42.
 Fleeting (short), *βραχύς*, 2.
 Flight, *φυγή*, ἡ, 65.
 Flight, to put to, *ἀποτρέπειν*, 57.
 Fly for refuge, *καταφεύγειν*, 11.
 Follow, *ἑπείσθαι, with dat.*, 54.
 Folly, *μωρία*, ἡ, 46.
 Food, *σῖτος*, ὁ, 12, *σιτία*, τὰ, 30.
 Foolish, *μωρός*, 29, *ἀνόητος*, 34, *μάταιος*, 47.
 Foolish, to be, *κακῶς φρονεῖν*, 34.
 Foolishness, *ἀβουλία*, ἡ, 45.
 Foot, *πούς*, ὁ, 49.
 Force, *στρατιά*, ἡ, 9.
 Forefathers, *πρόγονοι*, 16.
 Foresee, *προορᾶν*, 41.
 Forget, *ἐπιλανθάνεσθαι, with gen.*, 47.
 Forgetful, *ἐπιλήσμων*, 50.
 Fortify, *τειχίζειν*, 34.
 Foundation, *κρηπίς*, ἡ, 46.
 Four, *τέσσαρες*, 54.
 Freedom, *ἐλευθερία*, ἡ, 6, 30.
 Freedom of speech, *παρρησία*, ἡ, 53.
 Friend, *φίλος*, 3.

Friendly to, *εὔρους*, *with dat.*, 54.
 From, *ἀπό*, *with gen.*, 10, *παρά*, *with gen.*, 37, 45.
 Full, *πλήρης*, 4, *ἐμπλής*, *μεστός*, 49.
 Furnish (find), provide, *παρέχειν*. 17.
 Future, *τὸ μέλλον*, 41.

Gain, benefit, *ὠφέλεια*, *ή*, 7.
 Gape about, *κοικύλλειν*, 64.
 Gate, *πύλη*, *ή*, 57.
 General, *στρατηγός*, *δ*, 3.
 General, to be, *στρατηγεῖν*, 5.
 Give, *διδόναι*, 11.
 Give a share, *μεταδιδόναι*, 56.
 Give orders, *προαγορεύειν*, 41.
 Give up, *παραδιδόναι*, 21, 33.
 Gladly, *ἡδέως*, 58.
 Glory, *δόξα*, *ή*, 49.
 Go away, *ἀπιέναι* (*for aor. use ἀπελθεῖν*), 2.
 Go off with, *οἷχεσθαι λαβών*, 64.
 Go out from, *ἐξέρχεσθαι ἐκ*, 30.
 God, *θεός*, *δ*, 12, 20.
 Gold, *χρυσός*, *δ*, 6.
 Gold (of money), *χρυσίον*, *τό*, 14.
 Golden, *χρύσεος*, 3, 45.
 Good, *ἀγαθός*, 2. As good as, *ἀντί*, *with gen.*, 6.
 Goods of others, *τὰ ἀλλότρια*, 56.
 Goodwill, from, *ἐπ' εὐνοίᾳ*, 17.
 Govern, *ἄρχειν*, 4.
 Government, *ἄρχή*, *ή*, 43.
 Greater, larger, taller, *μείζων*, 51.
 Greek, *Ἕλλην*, 41.
 Grieve, *λύπην ποιεῖσθαι*, 65.
 Grow old, *γηράσκειν*, 66.
 Guard, *φύλαξ*, *δ*, 27, 66.
 Guard, *φυλάττειν*, 33.
 Guards, to set, *φυλάκας καθιστάναι*, 27.
 Guide, *ἡγεμών*, *δ*, 57.
 Guilty, *αἷτιος*, 38.
 Guilty of a breach of the law, to be, *παρανομεῖν τι*, 17.
 Guilty of, to be found, *ἀλίσκεσθαι*, *with gen.*, 22.
 Gulf, *κόλπος*, *δ*, 10.
 Gylippus, *Γύλιππος*, 5.

Hair, *θρίξ*, *ή*, 53.

Handle, *ῥόπτρον*, *τό*, 19.
 Happen to be, *τυγχάνειν ὦν*, 1.
 Happen to know, *τυγχάνειν εἰδώς*, 23.
 Happily, *εὐδαιμόνως*, 25.
 Happy, to think, *εὐδαιμονίζειν*, 49.
 Hard, difficult, *χαλεπός*, 58.
 Hare, *λαγώς*, *δ*, 56.
 Harm, *βλάβη*, *ή*, 8, *συμφορά*, *ή*, 38.
 Harm to, to do, *κακοῦργος εἶναι*, *with gen.*, 50.
 Haste, *σπουδή*, *ή*, 44.
 Hate, *μισεῖν*, 34.
 Have, *ἔχειν*, 1.
 Have one's head broken, *σιντριβεσθαι τῆς κεφαλῆς*, 6.
 Head, *κεφαλή*, *ή*, 3, 44.
 Hear, *ἀκούειν*, 11.
 Heaven's name, in, *πρὸς θεῶν*, 57.
 Heavy, *βαρύς*, 6.
 Hellas, *Ἑλλάς*, *ή*, 40.
 Help, *ἀρκεῖν*, *fut.* *ἀρκέσειν*, 27, *ἐπικουρεῖν*, *with dat.*, 38, *ὠφελεῖν*, 68.
 Help, to come to, *βοηθεῖν*, 40.
 Helper, *σύνεργος*, 21, *βοηθός*, 56.
 Here, *ἐνθάδε*, 9.
 Here, I am, *πάρειμι*, 38.
 Hill, *ἄκρα*, *ή*, 57.
 Hollow, *κοῖλος*, 49.
 Home, at, *οἶκοι*, *ἐνδον*, 1.
 Honeycomb, *κηρίον*, *τό*, 46.
 Honour, *τιμᾶν*, 4.
 Honour, *τιμή*, *ή*, 4.
 Honourable = beautiful, *καλός*, 1.
 Hope, *ἐλπίζειν*, 36.
 Hope, *ἐλπίς*, *ή*, 36.
 Hoplite = heavy-armed soldier, *ὀπλίτης*, *δ*, 55.
 Horse, *ἵππος*, *δ*, 1.
 Horseman, *ἵππεύς*, *δ*, 55.
 Hostile, *ἐχθρός*, 54.
 House, *οἰκία*, *ή*, 1.
 Housekeeper, *οἰκονόμος*, *δ*, *ή*, 33.
 How? *πῶς*; (*indirect questions*), *ὅπως*, 20.
 How, *ὥς*, 2.
 How many? *πόσοι*; *ὀπόσοι*, *ὄσοι*, 20.
 Human affairs, *τὰ ἀνθρώπινα*, 29.
 Hungry, to be, *πεινῆν*, *with irreg. contr. into -ῆν for -ᾶν*, 43.
 Hunt after, *θηρᾶν*, *with acc.*, 46.

Hurt, injure, βλάπτειν, *with acc.*, 22.

Husband, ἀνὴρ, 42.

If, εἰ, 21.

Imitate, ἀπομιμεῖσθαι, 15, μιμεῖσθαι, *with acc.*, 45.

Immediately, εὐθύς, 10, 59.

Impious, ἀνόσιος, 44.

Impossible, ἀδύνατος, 19, 58.

Impossible things, ἀμήχανα, 46.

In, ἐν, *with dat.*, 1, 6.

In, to be, ἐνεῖναι, *with dat.*, 54.

Incentive, ἀφορμή, ἡ, 34.

Inclined to, I am, βουλομένῳ ἐμοὶ ἐστίν (e.g. τοῦτο ποιεῖν, to do this), 55.

Income, πρόσδοτος, ἡ, 46.

Indict, γράφεσθαι, 42.

Induced; what has induced you? τί μαθὼν, μαθόντες; or τί παθὼν, παθόντες; 41.

Indulge (in an amusement), χρῆσθαι, *with dat.*, 27.

Inexperienced in, ἄπειρος, *with gen.*, 50.

Infantry, ὁ πεζός, 58.

Inflict, suffer injury, ποιεῖν, πᾶσχειν κακῶς, 23.

Inhabit, οἰκεῖν, *with acc.*, 23, 36.

Injuries to, to do many grievous, πολλὰ καὶ μεγάλα ἀδικεῖν τινα, 43.

Injustice, ἀδικία, ἡ, 45, 48.

Inland-country, μεσογεία, 54.

Innumerable, ἄπειρος, 44.

Inquire, ἐρωτᾶν, 10.

Insult, ὑβρίζειν, *with acc.*, ὑβρίζειν εἰς, 60.

Intend, be about to do, μέλλειν, *with infn.*, 7, 36.

Interest, τόκος, ὁ, 65.

Interest, to be for a person's, εἶναι πρὸς τινος, 60.

Into, εἰς, *with acc.*, 1.

Introduce, bring forward, εἰσάγειν, 49.

Invade, εἰσβάλλειν, 7.

Invasion, εἰσβολή, ἡ, 10.

Ionian, Ἰόνιος, 10.

Iron, σίδηρος, ὁ, 6.

Irremediable, ἀνήκεστον, 31.

Island, νῆσος, ἡ, 5.

Join (as an ally), προστίθεσθαι, 26.

Journey, ὁδός, ἡ, 44.

Judge, δικάζειν, 27, γνῶναι, 33.

Judge, κριτής, ὁ, 48.

Judges, say: the judging (*particip. and article*), 27.

Judgment, γνώμη, ἡ, 44.

Just, δίκαιος, 2, 4.

Justice, δικαιοσύνη, 6, 57, τὸ δίκαιον, 27, 47.

Justly, δικαίως, 25.

Keep (a peace), ἄγειν, 30.

Key, κλεῖς, κλῆς, ἡ, 57.

Kill, ἀποκτείνειν, 19.

King, βασιλεύς, ὁ, 3.

Know, εἰδέναι, 15, ἐπίστασθαι, 28.

Labour, πόνος, ὁ, 47.

Labour with, συμπονεῖν, *with dat.*, 31.

Lacedæmonian, Λακεδαιμόνιος, 7.

Land, γῆ, ἡ, 7.

Land, by, κατὰ γῆν, 50.

Large, μέγας, πολύς, 3, 9.

Last, τελευταῖος, 43.

Lasting, βέβαιος, 29.

Late, ὕψέ, 46.

Late in the day, till, μέχρι πρόβω τῆς ἡμέρας, 45.

Laugh at, καταγελᾶν, *with gen.*, 63.

Law, νόμος, ὁ, 20.

Law, according to, κατὰ νόμον, 17.

Lay waste, τέμνειν (*lit. to cut*), 13.

Lead, μόλυβδος, ὁ, 6.

Lead past (of a road), φέρειν παρά, *with acc.*, 10.

Learn many lessons, διδάσκεσθαι πολλά, 61.

Leave, καταλείπειν, 33.

Leg, σκέλος, τό, 44.

Leisure, to be at, σχολὴν ἔχειν, 59.

Let be, leave alone, εἶναι, 28.

Let go, ἀφίεσθαι, 19.

Letter, ἐπιστολή, ἡ, 12.

Liberty, to set at, i.e. to ransom, λύεσθαι, 20.

Life, ψυχή, ἡ, 42.

Like to, I should —, ἡδέως ἂν, *with opt. of the verb*, 24.

Lily, κρίνον, τό, 45.

Listen to, ἀκούειν, κλύειν (*poet.*), ἀκροᾶσθαι, 47.

Live a life, βιοῦν βίον, 43.
 Live, pass time, διαιτᾶσθαι, 49.
 Live, pass life, διατελεῖν, 16, ζῆν, 25.
 Living, not worth, ἀβίωτος, 43.
 Long, μακρός, 2.
 Long for, ἐπιθυμεῖν, *with gen.*, 34.
 Loose, λύειν, 11.
 Lord, κύριος, δ, 34.
 Lord of, to be, ἀνάσσειν, *with gen.* (*poet.*), 47.
 Lose, ἀπολλύναι (*perdere*), 34.
 Lose one's labour, πονεῖν μάτην, 60.
 Loss, ζημία, ἡ, 7.
 Loss, to be at a, ἀπορεῖν, 20.
 Lovers of self, φίλαυτοι, 35.
 Loyalty, εὐνοία, ἡ, 64.
 Loyalty to, εὐνοία πρὸς, *with acc.*, 64.
 Luck, a piece of good, εὐτύχημα, τό, 43.
 Lucky, to be, to have good luck, εὐτυχεῖν, 43.
 Lurk about, κυπτάζειν περί, *with acc.*, 64.
 Lydian, Λυδός, ι.

Mad, to be, μαίνεσθαι, 57.
 Make (king), καθιστάναί, 42.
 Make a good use of, εὖ χρῆσθαι, *with dat.*, 8.
 Make mention of, μνησκεισθαι, *with gen.*, 19.
 Make money, κερδαίνειν, 17.
 Make of no account, παρ' οὐδὲν ποιεῖσθαι, 65.
 Man, ἀνὴρ, ἄνθρωπος, δ, ι.
 Manage, πράττειν, 4.
 Manage (a house), οἰκεῖν, *with acc.*, 33.
 Manage the affairs of the city, τὰ τῆς πόλεως (πράγματα) πράττειν, 8.
 Manage well (of a form of political constitution), καλῶς πολιτεύειν, 35.
 Many, πολὺς, *pl.* πολλοί, αἱ, δ, ι.
 Marathon, Μαραθῶν, ὄνος, 43.
 March (of a general), ἐλαύνειν, 16, (of an army), πορεύεσθαι, 10.
 March against, στρατεύεσθαι ἐπί, *with acc.*, 5, ἐπιστρατεύειν, 46.
 March into, στρατεύεσθαι εἰς, *with acc.*, 7.

Market-place, ἀγορά, ἡ, 26.
 Master, δεσπότης, δ, 61.
 Master of, to be, ἀρχειν, *with gen.*, 23, κρατεῖν, *with gen.*, 47.
 Matter, πρᾶγμα, τό, 15.
 May, you may go away, say: it is possible for you, &c., ἔξεστί σοι, 26.
 Meadow, λειμὼν, δ, 11.
 Mean, λέγειν, 15.
 Means, οὐσία, ἡ, 61.
 Meanwhile, ἐν τούτῳ, 9.
 Meet, ἀπαντᾶν, *with dat.*, 37.
 Meet with, τυγχάνειν, *with gen.*, 37, συντυγχάνειν, 54.
 Memory, μνήμη, ἡ, 2.
 Mention, to make, of, μνησκεισθαι, *with gen.*, 19.
 Merchant, ἔμπορος, δ, 49.
 Mercy, ἔλεος, τό, 37.
 Messenger, ἄγγελος, δ, 24, 39.
 Middle, μέσος, 44.
 Mile, reckon eight stades for a mile, e.g. 10 miles = 80 stades, 44.
 Milk, γάλα, τό, 49.
 Mina, μνᾶ, ἡ, 22.
 Mind, διάνοια, ἡ, 44, φρένες, αἱ, 48.
 Mines, μέταλλα, τὰ, 23.
 Mischief to, to do great, μέγα κακὸν ποιεῖν, *with acc.*, 39.
 Miserable, ἄθλιος, 42.
 Misery, δυσπραξία, ἡ, 49.
 Misfortune, δυστυχία, ἡ, 19, συμφορά, ἡ, 20.
 Misfortunes, τὰ κακά, 28.
 Mistake, to acknowledge a, μεταγινώσκειν, 17.
 Moment, for the, εἰς τὸ παραυτίκα, 41.
 Money, χρήματα, τὰ, 11, 18, ἀργύριον, τό (κέρδος, τό, *in such phrases as love of money, &c.*), 57.
 Money, a large sum of, χρήματα πᾶμπολλα, 23.
 Money, to contribute, εἰσφέρειν χρήματα, 25.
 Money, to get, χρήματα λαβεῖν, 24.
 Money, to make, κερδαίνειν, 17.
 Month, μήν, δ, 50.
 More than, περιττός, 53.
 More than the occasion requires, πλεῖον τοῦ καιροῦ, 52.
 Mortal, θνητός, 39, βροτός, 42.

Mother, μήτηρ, 11.

Mount, ἀναβαίνειν, 1.

Mountainous, ὄρεινός, 10.

Multitude, πλῆθος, τό, 15.

Murder, φόνος, ὁ, 22.

Murderer, φονεύς, ὁ, 48.

Nation, ἔθνος, τό, 16, 57.

Naturally, to be, πεφυκέναι, e. g. to be naturally bad, πεφυκέναι κακός, 57.

Near, ἔγγυς, with gen., near the city, ἔγγυς τῆς πόλεως, 59.

Necessaries, τὰ ἐπιτήδεια, 17.

Necessary, it is, ἀνάγκη ἐστί, 19, 68.

Necessary, to make, ἀναγκάζειν, 26.

Necessity, ἀνάγκη, 36.

Need, to have need of, δεῖσθαι, with gen., 21.

Neglect, ἀμελεῖν, 56.

Neglect, ἀμέλεια, ἡ, 34.

Neglectful of, to be, ἀμελῶς ἔχειν, with gen., 64.

Neighbour, ὁ πέλας, ὁ πλησίος, 54.

Neighbours, οἱ πέλας, 9.

Neither (of two), οὐδέτερος, 15.

Neither — nor, οὔτε — οὔτε, 7.

Never, οὔποτε, 15.

Nicias, Νικίας, 5.

Night, the next, ἡ ἐπιοῦσα νύξ, 19.

Nightfall, about, ὑπὸ νύκτα, 61.

Nightingale, ἀηδών, ἡ, 3.

No one, οὐδεὶς, 13.

No other person, οὐδεὶς ἄλλος, 14.

None of the citizens, οὐδεὶς τῶν πολιτῶν, 18.

Not, οὐ, with indic.; μή, with imperat., 12; with the infin., μή, 19.

Not only — but also, οὐχ ὅτι — ἀλλὰ καί, 22.

Not — yet, οὐ — πω, 44.

Not to know a thing, ἀγνοεῖν τι, 25.

Nothing, οὐδέν, 11.

Nothing like hearing, οὐδὲν ὅσον ἀκοῦσαι, 58.

Now, νῦν, 12.

Now (conj.), δέ (this word is used in Greek to connect sentences where in English no connecting word is required), 5.

Number, multitude, πλῆθος, τό, 44.

Numbers, in great (= many), πολὺς, πολλοί, 2.

Oath, to exact an, ὄρκον ὀρκοῦν (lit. to cause a person to swear an oath), 43.

Obedient-to-law, νόμιμος, 4.

Obey, πείθεσθαι, with dat., 20.

Object to, I, οὐ βουλομένῳ ἐμοὶ ἐστί, 55.

Obtain, διαπράττεσθαι, 27, φέρεσθαι (lit. to carry off for oneself), 41.

Obvious, clear, φανερός, 38.

Of = about, περί, with gen., 19.

Offensive, δυσχερής, 18.

Offer, παρέχειν, 33.

Old, of, πάλαι, 9.

Old, to be — old, εἶναι — γεγονώς (lit. to be — born), 44.

Old, old man, γέρων, ὁ, 4.

Old age, γῆρας, τό, 54.

Olive-tree (enclosed in a fence), σηκός, ὁ, 19.

On, ἐν, 19.

On, ἐπί, with gen., 9.

On the third day, τριταῖος, 2.

Once, at, αὐτίκα, 40.

One, εἷς, 12.

Open, ἀνοιγνύναι, 19.

Opinion, to give an, γνώμην εἰπεῖν, 37.

Opinion, in my, — ought, δοκεῖ μοι, followed by acc. and infin. (lit. it seems good to me that), 17.

Or, ἢ, 6.

Orator, ῥήτωρ, ὁ, 17.

Order, κελεύειν, 14.

Order, κόσμος, ὁ, 55.

Order — not, to forbid, ἀπαγορεύειν, 28.

Orders, to give, προστάττειν, with dat., 18, προαγορεύειν, 41.

Other, ἄλλος, § 14.

Ought, δεῖ, impers. (e. g. τί δεῖ ποιεῖν (sc. ἐμέ); what must I, ought I to do?), 15.

Ought, you ought to hear, προσήκει ὑμῖν ἀκοῦσαι, 19.

Ought to set about, we, ἡμῖν ἐπιχειρητέον ἐστί (with dat. of the thing), 59.

Out of, outside, *ἔξω*, *with gen.*, 59.
Owe, *ὀφείλειν*, 54.

Pactolus, *Πακτωλός*, 3.
Pain, to have a, *ἀλγεῖν*, 44.
Painful, *ἀλγευός*, 28.
Parent, *γονεύς*, δ, 20.
Parents, *οἱ τεκόντες*, 42.
Pass over, *ἐάν*, 19.
Pasture, *νέμεσθαι*, 1.
Pay (give), *ἀποδιδόναι*, *with dat. of pers.*, 21.
Peace, *εἰρήνη*, ἡ, 30.
Pelasgians, *Πελασγοί*, 40.
Peloponnesian, *Πελοποννήσιος*, 10.
Pelt, *βάλλειν*, 13.
Peltast, *πελταστής*, δ, 15.
Penalty, to fix the penalty at, *τιμᾶσθαι*, *with gen.*, 48.
Perceive, *αἰσθάνεσθαι*, 39.
Perhaps, *ἴσως*, 17.
Perish, *ἀπόλλυσθαι*, 2.
Permitted to me, it is, *ἔξεστί μοι*, 18.
Persian, *Πέρσης*, δ, 10.
Persuade, *πείθειν*, *or better, aorist, πείσαι*, 34.
Philip, *Φίλιππος*, 7.
Phliasians, *Φλιάσιοι*, 33.
Piece of good luck, *εὐτύχημα*, 52.
Pity, *αἰδώς*, ἡ, 37.
Pity, *ἐλεεῖν*, 23, *οἰκτίρειν*, 30, *οἰκτεῖρειν*, 37.
Plant, *φύτευειν*, 16.
Platæan, *Πλαταιεύς*, 18.
Play, *παίζειν*, 40.
Please, *ἀρέσκειν* (i.e. to satisfy), *with dat.*, 24.
Pleasure, *ἡδονή*, ἡ, 60.
Pledge, *ὑποτιθέναι*, 49.
Plethron (100 feet), *πλέθρον*, 46.
Plot against, *ἐπιβουλεύειν*, *with dat.*, 20, 58.
Plough, *ἀροῦν*, 16.
Plunder, *διαρπάζειν*, 45.
Poet, *ποιητής*, δ, 10.
Polished, *ξεστός*, 46.
Pool, *λίμνη*, ἡ, 12.
Poor, *πτωχός*, 3, 42.
Poor, the, *οἱ ἀπόρως διακείμενοι*, 17.
Portion (give a dowry to), *ἐκδιδόναι*, 20.

Possess, *κεκτῆσθαι* (*perf. of κτᾶσθαι*), 52.
Possession, *κτηῖμα*, τό, 8.
Power, in my, *ἐπ' ἐμοί*, 16.
Power, to be in a person's, *ἐπὶ τινι εἶναι*, 41.
Power, to have in my, *ὑπάρχειν ἐμοί* (*ὑπάρχειν is used impersonally*), 23.
Power, with full, autocratic, *αὐτοκράτωρ*, 34.
Powerful, *δυνατός*, 52.
Practise, *ἀσκεῖν*, 53, 68.
Praise, *ἐπαινεῖν*, 23, 58.
Praiseworthy, *ἐπαινετός*, 16.
Prefer, *βούλεσθαι μᾶλλον*, 35.
Preference to, in, *ἀντί*, *with gen.*, 35.
Prepared (ready), *ἕτοιμος*, 33.
Present (gift), *δῶρημα*, τό, 49.
Present, for the, at any rate, *τό γε νῦν εἶναι*, 67.
Present oneself, be present, *παρεῖναι*, 1.
Present, to be, *παρεῖναι*, 20.
Pretext, *πρόφασις*, ἡ, 58.
Prevent, *ἀπείργειν*, *κωλύειν* (*κωλύειν as a rule is not followed by μή*), 8, 31.
Previously, *πρότερον*, 56.
Prison, *δεσμωτήριον*, τό, 27.
Prized by, to be highly, *τίμιος εἶναι*, *with dat.*, 35.
Proclamation of death, to publish, *κηρύττειν θάνατον*, 27.
Produce, *παρέχεσθαι*, 19.
Promise, *ὑπισχνεῖσθαι*, 47, 55.
Prone to fall, *οὐκ ἀσφαλής* (*lit. not secure*), 2.
Properly, *ὡς δεῖ*, 23.
Property (= means), *οὐσία*, ἡ, 52.
Prosperity (= to prosper), *τὸ εὖ πράττειν*, 8.
Prosperous, to be, *εὐτυχεῖν*, 3.
Prove, *ἐπιδεικνύειν*, 25.
Proved to be, to be, *ἐπιδειχθῆναι ὧν*, 23.
Provide with, *παρασκευάζειν*, 61.
Prudent, *φρόνιμος*, 48.
Prytany (public officer at Athens), *πρυτανεύς*, 21.
Punish, *ζημιοῦν*, 17, 26, *κολάζειν*, 49.

Punished for, to be = to pay the penalty for, *δίκην δίδοναι*, *with gen.*, 60.
 Punishment, *ζημία*, *ή*, 29, *τιμωρία*, *ή*, 37.
 Punishment, to suffer, *δίκην δίδοναι*, 35.
 Purchasable, to be purchased, *ώνητός*, 49.
 Purchase, *ωνείσθαι*; *for the aor. use πρίασθαι*, 49.
 Pursue, *διώκειν*, 4.
 Put before them, *προβάλλεσθαι*, 66.
 Put down to, *τιθέναι*, *with gen.* (e.g. *τιθέναι μωρίας*, to put down to folly), 34.
 Put in rapid execution, to execute rapidly, *τὸ ταχὺ πράττειν*, 34.
 Put on (of clothes), *ἐνδύειν*, 42.
 Quick (swift), *ταχύς*, 2.
 Quickly, as quickly as possible, *ὡς τάχος*, 66.
 Rack, put on the rack, *στρεβλοῦν*, 41.
 Rain, *ὄμβρος*, *ὁ*, 7.
 Ransom, *λύεσθαι*, 20.
 Rather — than, *ἥδιον — ή*, 25.
 Ravage, lay waste, *δρῶν*, 16, 55, *τέμνειν*, 13, 62.
 Receive, *δέχεσθαι*, 15, *λαμβάνειν*, 18.
 Receive from, I, *γίγνεται ἐμοὶ ἀπό*, 54.
 Recently, *ἄρτι*, 62.
 Recess, *μυχός*, *ὁ*, 12.
 Reduce, *κατατρέπειν* (*ὑπό*, *with dat.*), 64.
 Refrain from, *ἀπέχεσθαι*, *with gen.*, 40.
 Refuge with, to take, *καταφεύγειν ἐπὶ*, *with acc.*, 38.
 Refuse, *οὐκ ἐθέλειν* (to be not willing), 5.
 Regard with wonder, *θαῦμα ποιεῖσθαι*, *with acc.*, 65.
 Reign, *βασιλεύειν*, 40.
 Reign of Cyrus, in the, *ἐπὶ Κύρου βασιλεύοντος*, 40.
 Release, *ἀπαλλαγή*, 60.
 Relieve from (set free from), *ἀπαλλάττειν*, *with gen.*, 47.
 Remain, *μένειν*, 60.

Remain behind, to be left behind, *ὑπολείπεσθαι*, 55.
 Remainder, i. e. those who were left behind, *οἱ λειπόμενοι*, 55.
 Remember, *μεμνήσθαι*, *with gen.*, 47.
 Remind, *ἀναμνησκειν*, 42.
 Render services = to serve, *ὑπηρετεῖν*, *with dat.*, 16.
 Repent, *μεταμέλειν* (*impers.*, *μεταμέλει μοι*, I repent), 29, 38.
 Report, to make a, *ἀπαγγέλλειν* (N.B. to make a false report = *ψευδῇ ἀπαγγέλλειν*), 7.
 Reproach, *κατάμεμψις*, *ή*, 64.
 Reproach, *ὀνειδίζειν*, *with acc. of thing, dat. of person*, 11, 20.
 Request, to make a just, *δίκαια δεῖσθαι*, 43.
 Rescue, to go to the, *βοηθεῖν πρός*, 64.
 Restrain by punishment, punish, chastise, *κολάζειν*, 68.
 Retire, *ἀποχωρεῖν*, 3, *ὑποχωρεῖν*, *ἀναχωρεῖν* (*the first in sense of making room for one*), 27.
 Retreat, *ἀναχωρεῖν*, 5.
 Return, *κατιέναι*, 12.
 Return, to do in, *ἀντιδρᾶν*, 66.
 Revolt from, *ἀποστῆναι ἀπό*, 10, 58.
 Rich, *πλούσιος*, 4, 51.
 Rich, the, *οἱ ἔχοντες*, 17.
 Riches, *πλοῦτος*, *ὁ*, 6.
 Rid of, to be, *ἀπηλλάχθαι*, *with gen.* (*the perf. denotes a state*), 41.
 Ride, *ἐλαύνειν*, 11.
 Ride away, *ἀπελαύνειν*, 1.
 Right, it is, it is a duty, *προσήκει*, 33.
 Right, more than is, *καιροῦ πέρα*, 42.
 Right, what is, *τὰ δίκαια*, 36.
 Right hand, on the, *ἐκ δεξιᾶς*, 10.
 River, *ποταμός*, *ὁ*, 5, 44.
 Road, *ὁδός*, *ή*, 10.
 Rob. *ἀποστερεῖν*, *with double acc.*, 45.
 Robe, *ἱμάτιον*, *τό*, 50.
 Rule over, *ἄρχειν*, *with gen.* (*also to begin*), 15, 47.
 Ruler, *ἄρχων*, *ὁ*, 34.
 Run, *δρόμος*, *ὁ*, 55.
 Run, *θεῖν*, *ἀποδιδράσκειν*, 42, 64.

Run away, ἀποφεύγειν, 64.
Run down, κατατρέχειν, 9.
Rustic, ἀγροϊκος, ὁ, 9.

Said, he, ἔφη, he said that, ἔφη
with *infm.*, 14.

Sail, πλεῖν, 46.

Sail away, ἐκπλεῖν, 17.

Sail-into, εἰσπλεῖν, 10.

Sake of, for the, χάριν, ἔνεκα, with
gen., 42.

Sand, ψάμμος, ἡ, 3.

Save, σώζειν, 36.

Save, keep safe, preserve, διασώζειν,
30.

Say, φάναι, 7, λέγειν, 15.

Scythian, Σκυθῆς, 10.

Sea, θάλαττα, ἡ, 23, 50.

See, δρᾶν, 7.

Seek, ζητεῖν, 9.

Seems good, δοκεῖ, 28.

Seize hold of, λαμβάνεσθαι, with
gen., 47.

Send, πέμπειν, 6, 12.

Send for, μεταπέμπεσθαι, 1.

Senses, to lose one's, ἄφρων γενέσ-
θαι, 46.

Sensible, φρόνιμος, 45.

Sensible, to be, σωφρονεῖν, 51.

Servant, παῖς, ὁ, 1, οἰκέτης, ὁ, 29.

Serve, υπηρετεῖν, with *dat.*, 14.

Service, λατρεία, ἡ, 49.

Set about, to take in hand, ἐπι-
χειρεῖν, 68.

Set free, ἐλευθεροῦν, 47.

Set out, πορεύεσθαι (to a person, ὡς,
with *acc.*), 37.

Set sail, ἐκπλεῖν, 29.

Seven hundred, ἑπτακόσιοι, 50.

Shameful, to be, αἰσχύνην ἔχειν,
64.

Shameless, ἀναίσχυντος, 46.

Sheep, δῖς, ἡ, 11.

Shepherd, ποιμήν, ὁ, 30.

Shield, ἀσπίς, ἡ, 66.

Ship, ναῦς, ἡ, 11.

Shouting, κραυγή, ἡ, 55.

Show (prove), ἀπυδεικνύναι, 17.

Show (display), ἐπιδεικνύναι, 19.

Show (or prove) false, ψευδῇ καθισ-
τάναι, 14.

Shrine, τὸ ἱερόν, 19.

Shuffle, εἰς τριβὰς ἐλαύνειν, 13.

Shun, φεύγειν, 68.

Sicily, Σικελία, 5.

Side, I have on my, ὑπάρχει μοι,
54.

Silent, to be, σιγᾶν, 20, 40.

Silver, ἄργυρος, ὁ, 6.

Sing, ἐπᾶδειν, 43, αἰδεῖν, 51.

Sister, ἀδελφή, 20.

Situated, to be (in a certain con-
dition), καθεστάναι, 33.

Six hundred, ἑξακόσιοι, 44.

Slain, to be (to perish), ἀπόλλυσ-
θαι, 3.

Slave, οἰκέτης, 6, παῖς, ὁ, ἡ, δούλος,
ὁ, 7.

Slave, to be a, δουλεύειν, 33.

Slaves, ἀνδράποδα, τὰ, 66.

Slavish, ἀνδραποδώδης, 25.

Sleep, καθεύδειν, 45.

Slight, βραχύς, 58.

Slowly, βραδέως, 53.

Small, μικρός, 3, ὀλίγος, 10.

Snow, χιών, ἡ, 7.

So long as, ἕως, with *indic.*, 23.

Society, συνουσία, ἡ, 63.

Soldier, στρατιώτης, 3.

Some time since, πάλαι, 62.

Sources of gain, κέρδη, τὰ, 40.

Spare, φείδεσθαι, 47.

Sparta, Σπάρτη, 12.

Speak, εἰπεῖν, 11.

Speak at length, διεξίναμι, 56.

Speak well of, εὖ λέγειν, with *acc.*,
39.

Speed, at full, κατὰ κράτος, 11.

Spend, ἀναλίσκειν, 40.

Spend in horse-breeding, καθιππο-
τροφεῖν, 42.

Spirit, φρόνημα, τό, 52.

Stade, στάδιον, *pl.* -οι, -α, 44.

Standing, ἐστώς, 12.

State (city), πόλις, ἡ, 14.

Statue, ἀνδριάς, ὁ, 3, εἰκών, ἡ, 40.

Stay, i.e. to pass time, διατρίβειν,
26.

Step down, παραβαίνειν, 37.

Step into, εἰσβαίνειν εἰς, 12.

Stone, λίθος, ὁ, 6.

Straight to, εὐθύ, with *gen.*, 59.

Strange, θαυμαστός, 56.

Stranger, ξένος, 49.

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